

CHURCH MUSIC AND MUSICAL LIFE  
IN PENNSYLVANIA  
IN THE EIGHTEENTH CENTURY

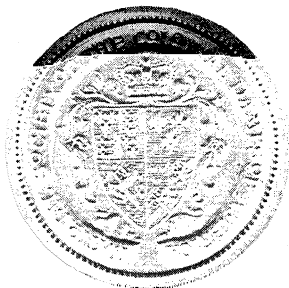
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THE PENNSYLVANIA SOCIETY OF THE COLONIAL DAMES OF AMERICA

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LANCASTER, PENNSYLVANIA



PUBLICATIONS OF THE PENNSYLVANIA SOCIETY OF  
THE COLONIAL DAMES OF AMERICA—IV



*Church Music and Musical Life  
in Pennsylvania  
In the Eighteenth Century*

IN TWO VOLUMES

PREPARED BY  
THE COMMITTEE ON HISTORICAL RESEARCH

Volume I

PHILADELPHIA  
PRINTED FOR THE SOCIETY  
1926

**On**  
THE GLORY OF GOD  
AND  
IN GRATEFUL REMEMBRANCE OF  
OUR ANCESTORS

## COMMITTEE ON HISTORICAL RESEARCH

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## FOREWORD

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THESE volumes represent the first attempt to collect, illustrate, and bring together the music of the early settlers of Pennsylvania; to show the gradual awakening of musical talent and the coming of professional musicians; to give examples of ballad operas, and to outline the course of the musical influences that contributed to the social life of this Colony and State in the Eighteenth Century.

In this sense the work is a compilation, and no particular originality is claimed by the Committee. A thoroughgoing effort has been made to present such references to early music in Pennsylvania as can be gathered from the works of historians, diarists, and antiquarians. These references have been transcribed in such shape that they overlap as little as possible; that they appear in fairly chronological order; and that, in every case, due credit is given to the original authors, or compilers. In many cases quotation marks have been omitted, the source being indicated by the nature of the transcript.

A few words as to the order in which the accumulated material appears may, with propriety, be offered. It was felt that a complete reproduction of the Johannes Kelpius Hymn-Book, used by the Theosophical Brotherhood on the Wissahickon, was due the unique position it occupies in the musical history of the Colony and is therefore given precedence over all other source groups. The chapter covering Justus Falckner, who belonged to no sectarian group,

is placed second to that of the Wissahickon Hermits, while that on Swedish music, which is related to that of the German State Church movements, follows next. The section on Indian music has no specific position in the general order; its kinship to the other portions of the work is well indicated in the text. In no sense is the relative placement of these groups meant to assess the importance of their musical contributions.

In the second volume Pastorius precedes the Sectarian accounts because of his friendly and sympathetic interest in the great Dunker movement. The Schwenkfelders and the Moravians are not sectaries, as is quite well known. Chronologically they were the late-comers and have been placed accordingly. The section devoted to music in Philadelphia covers so wide an area, and represents the effect of such widely diverse causes, many of which are described in the earlier parts of the volume, that it was deemed wise to close the second volume with that material. In both volumes the inclusion of matter detailing the economic and social history of the period covered was an obvious necessity as a background to the proper understanding of the story of musical development in Pennsylvania.

From time to time, during the accumulation of this material, exhibitions and recitals have been given in order that the Society might be kept in contact with the Committee's progress. In particular, the republished music of Francis Hopkinson was given a special hearing when Dr. O. G. Sonneck made the very luminous address on this early Philadelphia musician, which is reproduced in its proper connection in this work. It remains to be said that the advice and encouragement of this foremost student of music in America have been invaluable.

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The Chairman takes this opportunity to express generally, for the Committee and herself, most grateful thanks and appreciation to all those whose counsel and assistance have made these volumes possible. Specific acknowledgment is due to Albert G. Rau, Ph. D., Dean of the Moravian College and Seminary at Bethlehem, for aid and supervision of the Moravian and other sections; to the Reverend E. E. S. Johnson of Pennsburg and Professor Howard Wiegner Kriebel, Schwenkfelder historians; to Mr. Carl Engle, Chief of the Department of Music of the Library of Congress; to Dr. Jean B. Beck, of the University of Pennsylvania; to Mr. Ernest Spofford and other officers of the Historical Society of Pennsylvania; to the officers of the American Catholic Historical Society; to those of the Presbyterian Historical Society; to Miss Jane Campbell, to Mr. Charles J. Cohen, and, last but not least, to Miss M. Atherton Leach, of Philadelphia.

*Strafford, Pennsylvania,  
November, 1926.*





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THE COMING OF THE SECTS  
TO  
PENNSYLVANIA

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## CHURCH MUSIC AND MUSICAL LIFE IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY

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### INTRODUCTORY

No student of Church Music and Musical Life in Pennsylvania in the Eighteenth Century can fail to be profoundly impressed with the potent influence exerted on this whole subject by the so-called "sect" people of provincial Pennsylvania.

The term "sect" is here used in the sense applied by the late Julius F. Sachse, Litt. D., to such early groups of German emigrants as left their native lands for conscience's sake, or were driven out by bigoted persecution, and who, either prior to their departure, or shortly after their arrival, for religious or social reasons, formed distinct communities or congregations in Pennsylvania, keeping themselves separate and apart from their dissenting countrymen as well as from their English-speaking neighbors.\*

The Mennonites were the first of these sects to come to the Quaker province. The original unit, consisting of thirteen families, arrived at Germantown, October 6, 1683.†

The next distinctive community, a party of "Labadists" from Friesland, under the leadership of Petrus

\* See "THE GERMAN PIETISTS OF PROVINCIAL PENNSYLVANIA," 1694-1708, by Julius F. Sachse, Litt. D.

† See *Mennonite Emigration to Pennsylvania*, by Hon. Samuel W. Pennypacker, in "PENNSYLVANIA MAGAZINE OF HISTORY AND BIOGRAPHY," vol. ii, pp. 117, *et seq.*; also "HISTORICAL AND BIOGRAPHICAL SKETCHES," (Phila., 1883), and "THE SETTLEMENT OF GERMANTOWN," by the same author (1899).

Sluyter and Jasper Dankers, arrived in the autumn of 1684, and settled on a tract of land known as "Bohemia Manor," partly situated in New Castle County, and then thought to be wholly within Penn's domains.

Ten years later Johannes Kelpius with his chapter of Pietists, or true Rosicrucians, landed in Philadelphia, June 24, 1694. After a brief sojourn in Germantown, a settlement was made amid the silences and rugged banks of the Wissahickon.

During the fall of 1719 the Dunkards, or German Baptists, twenty families strong, arrived in Philadelphia. They too settled in Germantown, whence emanated all the congregations of that faith throughout Pennsylvania.

The "Neu-geborenen," or the "Stillen im Lande,"\* likewise settled in Germantown, about 1725.

The Ephrata Community on the Cocalico, the virtual successors to the Mystics on the Wissahickon, led by Conrad Beissel and Peter Miller, dates from 1720.

The Schwenkfelders from Berthelsdorf and Görlitz reached Philadelphia in 1734, subsequently locating in Philadelphia and Bucks Counties, where their descendants still celebrate the anniversary ("Gedächtniss Tag") of their arrival.†

The last and most important body of German Pietists to reach provincial Pennsylvania was the Unitas Fratrum, or Moravian Church, also called the Moravian Brethren. The first permanent settlement of this influential community was on the Lehigh, where Bethlehem now stands, in

\* See "HALLISCHE NACHRICHTEN," orig. edit., p. 226. New edition, p. 348. Annotations by Rev. J. W. Mann, *ibid.*, p. 417.

† See "ERLÄUTERUNG FÜR HERRN CASPAR SCHWENCKFELD." (Breslau, 1771.)



1742, though a small colony had arrived in 1740, and their first evangelist, George Böhnisch, had accompanied the Schwenkfelders in 1734.\*

Among these groups the first practical musician would appear to have been Johannes Kelpius of the Mystics of the Wissahickon, though it is just to state that he was not the only hymnologist and composer in the original party of Theosophical emigrants. Heinrich Bernhard Köster, Johann Gotfried Seelig and the brothers David and Justus Falkner were also writers of hymns that have survived to the present time, and Dr. Christopher Witt, who joined the Fraternity in 1704, was a musician and organ builder.

Kelpius, however, left behind him a book of hymns which the Historical Research Committee of the Pennsylvania Society of the Colonial Dames of America, through the courtesy of The Historical Society of Pennsylvania, herewith presents in its entirety as the first musical composition of Eighteenth Century Pennsylvania.

This unique volume of seventy pages contains twelve hymns and melodies. It is evidently a duplicate of a similar manuscript collection, or else it is a compilation from loose sheets upon which were originally written such hymns as were in common use in the services at the Tabernacle. The hymns are written in German on the left-hand page, while on the opposite page is an attempt at a metrical translation in English. The musical score as well as the hymns, like his diary, afford an insight into his religious fervor.

Most of the hymns are written somewhat after the style of the celebrated Christian Knorr, Baron von Rosen-

\* "MEMORIALS OF THE MORAVIAN CHURCH," edited by William C. Reichel. (Phila., 1870.)

roth,\* whose name is quoted in connection with the melody of several of the compositions.

Kelpius became acquainted with Knorr during his university days, and, it is supposed that it was he who first introduced the youthful student into the secrets of Cabbalistic philosophy.

The title, together with all pages of the Kelpius hymn book, in the original German and with the English translation, is reproduced in *fac-simile*. An additional value is imparted to this quaint little book from the fact that it is probably the first book of hymnology or German poetry and music that can be said to have been composed and written in the western world.

The English translations are mere paraphrases, and fail to convoy the full fervor and meaning of the German original, and this applies not only to the poetry, but to the titles.†

In addition to the Hymn Book which follows in *fac simile*, there is, in the Collections of the Historical Society

\*“ Christian Knorr, Baron v. Rosenroth, was born at Altrauden, in Silesia, July 15, 1636. After studying at the universities of Leipzig and Wittenberg, he made an extended tour through France, England and Holland. At Amsterdam he became acquainted with an Armenian prince; with the chief Rabbi, Meir Stern, from Frankfort; a Dr. John Lightfoot, Dr. Henry More, and others, and as a result devoted himself to the study of Oriental languages, of chemistry and of occult and Cabbalistic philosophy. He edited various Rabbinical writings, published several Cabbalistical works, notably his *Kabbala Denudata* (2 vols. Sulzbach, 1677). He, however, is chiefly known by his hymns, published in Nuremberg, 1684, under the title ‘*Neuer Heligon Mit Seiner Neun Musen; das ist, Geistliche Sitten Lieder, &c.*’ A number of these hymns were incorporated in the Halle Hymnal, 1794 (*Geistreicher Lieder*), since when they have been translated into different languages, and are now used by nearly all Protestant denominations throughout the world.”

† Vide “THE GERMAN PIETISTS OF PROVINCIAL PENNSYLVANIA, 1694-1708,” by the late Julius F. Sachse, Litt.D.

of Pennsylvania, still another original manuscript hymn book of the Hermits of the Wissahickon, the work, doubtless, of Johannes Kelpius, Henry Bernhard Köster and Johann Gotfried Seelig, 1694-1707. It, however, is without musical score.

This invaluable relic of seventeenth and early eighteenth century Philadelphia and her romantic stream was, at one time, in the library of the late Governor Pennypacker, and of it he has left the accompanying autographic account:

"The recovery of this important book is an interesting bibliographic incident.

"About 1894 at a sale at the house of a man named Kriebel on the Skippack I bought a lot of old books and papers. They were sent to my office in the Girard Building, Phila., and there all that seemed of value were taken home. Among the neglected rubbish was this MS. with the front leaves gone and a date at the end 1772. It lay on top of a box for two years. On giving up the office it was gathered along with other things and taken to my house where it lay on a shelf unnoticed for four years longer. One day in 1900 it casually caught my attention and the words 'Der einsamen Turtle tauben,' the peculiar language of the Ephrata people, led me to give it careful study. I found that the turtle dove was singing 'in the silent woods' and, happy chance, one hymn was dated in July, 1707, too early for Ephrata, and signed J. G. S. It could only be the work of the Hermits of the Wissahickon. Then I recognized in the earlier pages and identified the handwriting of Kelpius and the revelation was complete.

"Kelpius wrote in it and indexed nineteen hymns. Of these we have seven entire, parts of two others, and the titles of the rest. There is only one other Kelpius MS. extant.

"Another of the hermits as yet unidentified, perhaps Henry Bernhard Köster, added thirteen hymns. Then Johann Godfried Seelig wrote four hymns and fortunately signed and dated one of them in 1707. It is the only MS. of Seelig which the ravages of time have spared.

"Its later history can only be conjectured. Treasured as long as the community lasted, and then trusted to chance, it fell into the hands of some crude person who wrote in it, in 1772, the hymn which misled me, and it was then knocked about the garrets of country farm houses, losing twelve of its leaves, until it came into my possession and was bound.

"Rescued original material concerning a romantic and obscure people, may it no longer lack care.

SAML W. PENNYPACKER  
May 12, 1900"

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JOHANNES KELPIUS, PENNSYLVANIA'S  
EARLIEST MUSICIAN  
DR. CHRISTOPHER WITT  
EARLY ORGANIST

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JOHANNES KELPIUS, PENNSYLVANIA'S  
EARLIEST HYMNOLOGIST AND  
MUSICIAN

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JOHANNES KELPIUS, mystic philosopher, and one of the most picturesque characters of Pennsylvania's early history, was a native of Transylvania, Germany. Little is known of his antecedents save that he was the son of Pfarrer George Kelp of Halwegen, who, at the time of his decease, February 25, 1685, was resident clergyman at Denndorf, Transylvania, in the same district as Halwegen, where, probably, Johannes, the youngest of his three sons, was born.\*

At the University of Altdorf, a town near Nüremberg in Bavaria, the future philosopher and scholar received a thorough academic and religious education and was graduated with honors in 1689. Immediately thereafter he was selected by his preceptor, the Rev. Johannes Fabricius,† as assistant in the preparation of a Latin work, which, printed in 1690, bore upon its title-page the names of both master and scholar, an unusual procedure for that period. Kelpius's native language was the German but he was familiar with Hebrew, Greek, Latin and English.

In the pursuit of his studies Magister Kelpius was led to become a follower of the well known divine Philip Jacob

\*For fuller details of his immediate family *vide* "THE PIETISTS OF PROVINCIAL PENNSYLVANIA," 1674-1708, pp. 221-2.

†Rev. Dr. Johann Jacob Fabricius of Helmstadt to whom Kelpius wrote from Pennsylvania in 1705, refuting the reports that he inclined to the doctrines of the Society of Friends, or had assimilated with any special religious group other than the Brotherhood.



*Johannes Kelpius*

From the painting, by Dr. Christopher Witt, 1705.  
In possession of The Historical Society of Pennsylvania.



Spener\* (1635–1705), founder of the Pietists, who had formulated the doctrine that, only those inspired by the Holy Ghost could understand the Scriptures; and in London, he came into contact with Jane Leade, the head of the Philadelphists,† another mystic sect. Naturally, his peculiar views met with opposition, in spite of the fact that the spirit of inquiry was rife in the religious world under the name of Quietism in the Roman church, and Pietism, Chiliasm and Philadelphianism in the Protestant churches. This opposition, quite as naturally, bred the desire to live where religious liberty might be enjoyed, and led Kelpius and his followers to plan for a removal to Pennsylvania.

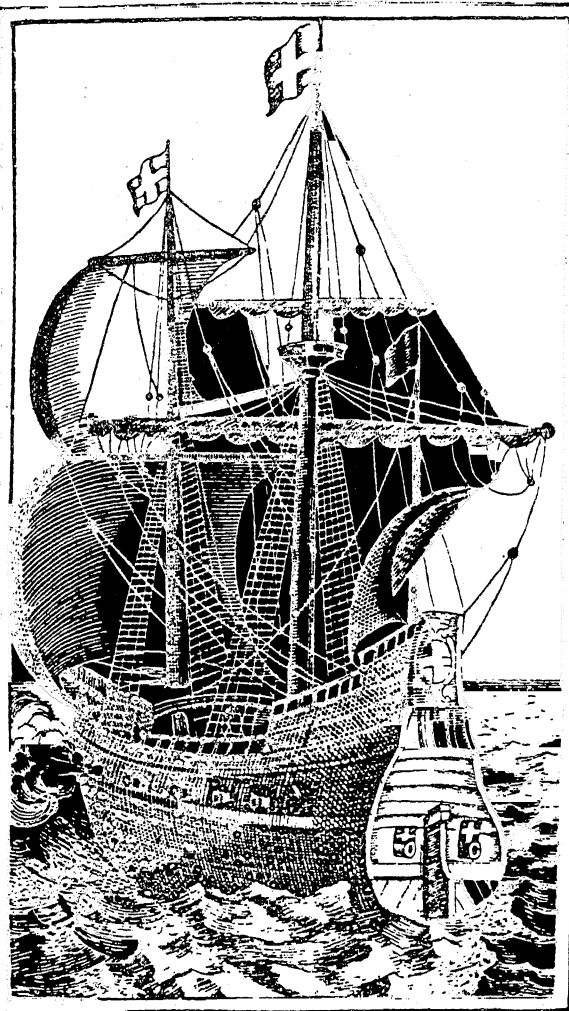
At the age of twenty-one years, Magister Kelpius as leader, with some forty‡ others of like faith, embarked on the ship *Sara Maria*, Captain Tanner, master, for the eventful voyage to the New World, February 13th, 1694. Of this voyage the mainsprings of information are the Kelpius manuscript diary,§ and Daniel Falkner's letter, or *Send-*

\* For an engraved portrait, *vide* the Ferdinand J. Dreer Collection, in The Historical Society of Pennsylvania; copy in "THE PIETISTS OF PROVINCIAL PENNSYLVANIA."

† A society formed in England by the celebrated Jane Leade and others, originally for the purpose of studying and explaining the writings of Jacob Boehme, the inspired shoemaker of Görlitz. The outcome of this movement was a league of Christians who insisted on depth and inwardness of the spirit. There were a number of women identified with the Mystical and Pietistic movements of that day, of whom Jane Leade, Johanna von Merlau, Rosamunde von Asseburg were, perhaps, the most celebrated.

‡ A curious fact in connection with the Mystics of the Wissahickon is that no complete list of the membership is known. Diligent search among the official records in Europe and America has thus far failed to give additional information as to who composed the original chapter.

§ *Vide* fac-simile copy, Collections of The Historical Society of Pennsylvania.



The Sara Maria, Captain Tanner, master, 1694.  
From the "Pietists of Provincial Pennsylvania."

*schreiben*,\* from Germantown, dated August 7th, 1694, to friends in Germany and Holland; the two accounts agreeing as to facts, with an occasional difference in minor details. From the first source comes that which is, perhaps, the first note of music wafted to the land of the Quaker Proprietary. In the language of Kelpius: "Our exercises on board the ship consisted in discourses of various kinds and interpretations of the Scripture, in which those who felt inclined took part. We had also prayer meetings and sang hymns of praise and joy, several of us accompanying on instruments that we had brought from London."

On the evening of June the twelfth, 1694, those on the *Sara Maria* sighted the land of desire and reached the public wharf, opposite the Blue Anchor Tavern, † in the city of Penn, ‡ on Saturday, June the twenty-third, arriving on the twenty-fourth, St. John the Baptist's Day, § at German-

\*Translation in full by the late Dr. Oswald Seidensticker, "Pennsylvania Magazine of History and Biography," vol. xi, pp. 430, *et seq.*

†This ancient hostelrie stood at what is now the northwest corner of Front and Dock Streets; it was taken down in 1810. An extended account of this landing place will be found in the "Pennsylvania Magazine of History," vol. x, p. 61.

‡Then in its infancy. Christ Church was not built until 1695. The first Baptist congregation on the Pennepack had no house of worship until the year 1707. (Horatio Gates Jones' Historical Sketch, p. 11). The Presbyterians erected their first church in 1704. The Swedish Blockhouse at Wicacoa, although still standing, was then (1694) in a very ruinous condition, so much so that no services could be held in the building. The old Dutch pastor, Jacobus Fabricius, so far back as 1685 petitioned the Provincial Council for permission to keep an ordinary or tavern [for the support of himself and family]. This was refused by Council in the curt sentence that "they don't think fitt to grant ye Petitioners request." *Vide* "Doc. Hist. N. Y.," iii, 243; "Hallische Nachrichten," new ed., pp. 619-20. The present church at Wicacoa, "Gloria Dei" or "Old Swedes'," was not built until the year 1700.

§ St. John's Day and Christmas Day are the two natal days of the Christian Calendar Year; the other days of observance are memorial days.

town, where the German emigrants and those from Holland had already settled under the leadership of Francis Daniel Pastorius,\* the German jurist.

At Germantown, Kelpius and his followers attracted much attention by their dress, peculiar doctrines and holy way of living. Shortly after their arrival they acquired a tract of 175 acres,† part of the range of hills which formed the rugged dell through which flowed the yellow waters of the Wissahickon. On this a log house, known as The Tabernacle, was built at the highest point.‡ The structure, forty feet square, especially designed for the requirements of the brethren, is said to have contained a large room for their religious and musical services, in addition to a school room and the separate cell-like rooms for the Theosophist fraternity. Surmounting the roof was an observatory equipped with telescopes and other instruments for the observation of the heavens, some of the scientific members being constantly on the lookout for celestial phenomena. About two hundred yards from the Tabernacle, near a cool spring of water, known to this day as the "Hermit's Spring on the Wissahickon," was built Kelpius' Cave, sixteen feet long by nine feet wide and eight high. According to the Ephrata MSS., this cell, or cave, known as the "Laurea" was fitted up with much taste and ingenuity, containing besides many books, curious utensils for chemical and

\* *Vide* Watson's "ANNALS OF PHILADELPHIA," vol. ii, pp. 20-1.

† Situated on what is the east side of Hermit Lane, in Roxborough, in the Twenty-first Ward of Philadelphia, and extending down to the Wissahickon. The strip of land along the banks of the creek, is now included within the bounds of Fairmount Park.

‡ *Vide* Lippard's "PAUL ARDENHEIM; or, THE MONK OF THE WISSAHICKON," p. 68.

philosophical purposes.\* This term Laurea appears only in the Ephrata MSS. It may have had some reference to Laurentium, a classic grove on the Aventine Hills.

Here the Hermits of the Ridge, or Wissahickon, lived in an unbroken brotherhood for ten years, preaching and teaching, cultivating a large garden for their support and giving considerable attention to growing and acclimating medicinal herbs. This last industry was, probably, the first systematic attempt in America to raise European plants for curative purposes.

After the establishment of the Fraternity, called by the Brethren themselves "The Contented of the God-loving Soul," † but by the populace at large "The Society of the Woman in the Wilderness," ‡ Magister Kelpius sought, as the chief object of the Chapter, to bring about a union of the various sects then existing among the Germans in Pennsylvania, into one Christian Church, thus antedating the present-day Federation of Churches by more than two hundred years. For this purpose public devotional services, advocating Christian love and unity, were held morning and evening in the great room of the Tabernacle, opening with a prayer and hymn, followed by a reading of Scripture and the dispassionate discussion of abstruse or unsettled points. Visitors of whatever nationality or creed, were welcomed by the brethren.

\* All trace of the astronomical and scientific apparatus brought over at various times and used by the Brethren in their speculations has long since been lost, save the Horologium Achaz now in the possession of the American Philosophical Society. Vide Sachse's "PIETISTS IN PENNSYLVANIA" (1895), pp. 71, *et seq.*; 113 *et seq.*; pp. 205-6.

† Ephrata MSS.

‡ This name, *Dass Weib in der Wüste*, was applied because of the Fraternity's belief and teaching that the Woman in the Wilderness of Revelation, xii. 14-17, was prefigurative of the great deliverance about to be consummated in the Millennium.

Other cherished objects of Kelpius and the Brotherhood were the conversion of the Indians, and a systematic educational movement among the Germans. To the lasting honor of the noble-minded leader and his group it can be said that all services of a spiritual, educational or medical nature were given without price or expectation of reward.

The portrait of Kelpius, by Dr. Christopher Witt, painted in 1705,\* now in possession of The Historical Society of Pennsylvania, shows him to have been small of stature and slight of form with a countenance indicative of broad humanity. It is said that he suffered from an affection, or paralysis, of the left eyelid, and, in addition, was of a frail constitution, which soon broke under a continuance of frugal fare and the hardships of monastic life, aggravated by his custom of retirement to his cave for retrospection and prayer. He finally succumbed in the year 1708, at the age of thirty-five, after fourteen years of service in Penn's young Province.

Thus lived and died that great and good man, Johannes Kelpius, the first Magister of the Theosophical Community on the Wissahickon. Learned and devout, eschewing worldly honors and civil power, he sacrificed his life to the interests of humanity, and in preparing himself and his followers for the millennium which he believed was close at hand. Buried at the sunset hour, to the chanting of a solemn *De Profundis*, probably in the garden or orchard of the Tabernacle, as a loosened snow-white dove

\* "Believed to be the earliest extant portrait painted in America." This statement in Pennypacker's "SETTLEMENT OF GERMANTOWN," p. 226, should be amended to read, the earliest extant portrait painted in Pennsylvania.

winged its way heavenward,\* no man now knoweth his sepulcher, but his memory lives on in story and song. Whittier's Pennsylvania Pilgrim portrays him in his hermit den,

“Reading the books of Daniel and of John,  
And Behmen's Morning-Redness, through the Stone  
Of Wisdom, vouchsafed to his eyes alone.”

Kelpius's contribution to musical life in Pennsylvania makes him, in this particular, the first outstanding figure of the early eighteenth century. Not only was he the composer of hymns and primitive musical scores, but there is strong probability that the first organ in Pennsylvania, the one used in Gloria Dei at the ordination of Justus Falckner, in 1703, as well as the viol, hautboy, trumpets and kettle drums, which also figured on that occasion, were brought by Magister Kelpius and his fellows in 1694, and had been in use at the Tabernacle on the Wissahickon from that time. In some writings of Kelpius reference is made to an organ. There is also an account stating that Dr. Witt and others of the Community built an organ at Wissahickon at an early day. Among other musical instruments brought by the Brotherhood was a virginal, a keyed instrument somewhat resembling a pianoforte. The first church organ introduced into Christ Church, Philadelphia, was obtained in 1728, from Ludovic Christian Spregel,† one of the survivors of the Wissahickon Brotherhood.

\* As the Brethren, looking upward and with uplifted hands, thrice repeated the invocation: “*Gott gebe ihm eine seilege auferstehung*” [God grant him a blessed resurrection].—Muhlenburg MSS. Vide Sachse's Pietists, pp. 246-8.

† Ludovic Christian Spregel was a son of the Rev. John Henry Spregel, an eminent author and teacher of the seminary at Quedlinburg. His mother,

The music of Kelpius and the Brotherhood may have been primitive, archaic perhaps, as were their instruments; but it was music's beginning in Pennsylvania, as the Eighteenth century struggled into being, a century to which the twentieth owes much.

Susanna Margaretta, was a daughter of the celebrated composer of music, Michael Wagner. His brother, John Henry Sprogel, who joined the Rosicrucian theosophists in or about 1700, became involved in land troubles with Daniel Falkner. After the departure of Falkner from Pennsylvania and the virtual disbanding of the Brotherhood all the books, particularly those of a theological nature, came into the possession of John Henry Sprogel and eventually into the hands of his brother Ludovic, who, in 1728 gave such as were orthodox to the Rector and Vestry of Christ Church, Philadelphia. In the keeping of Christ Church these volumes, mostly folios, still remain, an epitome of the profoundest religious thought of the XVI and XVII Centuries. Their book plate is a silent witness to the wisdom of the giver: "*Ex dono LUDOVICI CHRISTIANI SPROGELL ad Bibliothecam Ecclesiae Anglicanae, in Philadelphia, Die Decembris 24, 1728.*"

In the same year, 1728, Christ Church obtained from Ludovic Sprogel its first organ. Concerning this transaction the vestry minutes of September 2, records that the "committee having been appointed by the vestry 'to treat with Mr. Lod. C. Sprogel, about an organ lately arrived here. report that they have done the same, and that he insisted on £200. for said organ; and that they had procured men of the best skill this place could afford, to erect the said organ in a convenient house in town, to make trial thereof; which being done, it is said the organ proves good in its Kind, and large enough for our church.' 'It was thereupon, Resolved, That the said organ be purchased for the use of Christ Church in Philadelphia, and that Peter Baynton and others be a committee to procure subscriptions for that purpose, to appoint a suitable place to erect it in, and that they order the moving it into the church forthwith, from the place where it now is.' "

Was this "organ" the instrument that had accompanied the voices of the Brotherhood as they chanted the morning and evening hymn of praise? Was it the one that had accompanied them on the *Sara Maria's* eventful voyage of 1694, with many of the pious books given by Sprogel to Christ Church in 1728? Had it been constructed by Dr. Witt, or, had it come direct from the old World, and in that sense "lately arrived" in Philadelphia? Sachse in his "PIETISTS" stresses the fact of an organ referred to by Kelpius, and to a statement that Dr. Witt and others of the Brotherhood had built an organ at Germantown, or Wissahickon, at an early date—*Vide The "PIETISTS OF PROVINCIAL PENNSYLVANIA,"* p. 354; Dorr's "HISTORICAL ACCOUNT OF CHRIST CHURCH, PHILADELPHIA," p. 61.



Dr. Christopher Witt, translator of the Kelpius hymns and the last surviving member of the theosophical Community that once occupied the Tabernacle on the Wissahickon, is said to have been born in Wiltshire, England, in 1675. Coming to Pennsylvania in 1704 he at once joined himself to Kelpius and the Brotherhood. He was then in his twenty-ninth year and, in addition to being a skillful physician and naturalist, was well versed in the occult sciences and in practical astronomy. He was too an expert botanist. After the death of Kelpius, whom he attended in his last illness, and the partial dismemberment of the Community, he removed to Germantown where he planted a large garden for his own recreation and financial betterment. This is said to have been the first botanical garden in Pennsylvania, antedating John Bartram's by about twenty years. Among his other accomplishments Dr. Witt was an ingenious mechanic, the first maker of clocks in Pennsylvania, and something of a musician and artist. He possessed a large pipe organ, believed to have been of his own construction, and, at that time, the only one in the possession of a private individual in the American Colonies. He was a skilled performer on the "virginal," a keyed instrument of one string, jack and quill to each note like a spinet, but resembling an upright piano in shape. His translation of the Kelpius hymn-book and his portrait of the Magister make him a valuable contributor to the first chapter of "Church Music" and "Musical Life in Pennsylvania in the Eighteenth Century."

Towards the close of January, 1765, Dr. Witt died, having done good to all men during his long life of ninety years, and was laid to rest in the old Warner burial ground in Germantown. Among those certainly known to have been his students in medicine were Christopher Saur, Jacob

Philadelphia who obtained distinction in Europe, the Christian Warners, father and son, and John Kaighn of Haddonfield. His will, probated February 4th, 1765, after a mention of his nephew, William Yates, to whom he had previously conveyed a stone house on Main Street, Germantown, manumitted his trusty mulatto servant, Robert Coleman, giving him a certain tract of land, and "all instruments appertaining to the making of clocks," also "my great clock which strikes the quarters." To the Pennsylvania Hospital Dr. Witt bequeathed £60 for the use of the poor in said hospital. The residue of his estate was given to his friend Christian Warner, 3rd. His personal property was appraised at £314, 5, 0. The following items from the inventory of his effects are of interest.

Organ . . . . .	£40- 0-0
Virginal . . . . .	1-15-0
Telescope . . . . .	1-10-0
Maps and pictures . . . . .	1- 5-0
Belongings to apothecaries and Doctor's way . . . .	60- 0-0
Two Clocks . . . . .	30- 0-0
One Clock . . . . .	15- 0-0
Clockmaker's tools . . . . .	3- 0-0

The "virginal" of Dr. Witt's inventory was probably that obtained by him, in 1725, from the effects of the then deceased Mrs. Mary Margaret Zimmerman, widow of Magister John Zimmerman, who originally organized the Community of the Woman in the Wilderness on the Wissahickon. As Mrs. Zimmerman came to Pennsylvania with her fatherless children in 1694, on the *Sara Maria*, the virginal accompanied her and was without doubt the first of its kind in the Province, whether it had belonged primarily to her, or to the Community.\*

\* Jenkins' "GUIDE BOOK TO HISTORIC GERMANTOWN," pp. 85, 88; Sachse's "PIETISTS," pp. 403, *et seq*; Watson's "ANNALS OF PHILADELPHIA," vol. ii, p. 22; Sachse's "JACOB PHILADELPHIA," a monograph, (1897).

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THE HYMN BOOK  
OF  
MAGISTER JOHANNES KELPIUS

TRANSLATED BY  
DR. CHRISTOPHER WITT

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# It Advertisement

The German hymns in this book were composed chiefly, & all arranged, by John Kelpius, a German student of the study in Germany, who came to the "Rocky brook" in the year 1694 where he settled as a religious hermit & died there in 1708, at about the age of 35 y<sup>r</sup>.

He was much visited by religious people, who taught the neighbouring children gratis; & occasionally, preached to those who visited him. He kept his journal in Latin; wrote English fluently; & in his writing showed himself to be familiar with Greek & Hebrew. He was a gentlemanly brother, & was said to be of noble appearance.

The hymns in this book are not his own proper hand but are copied; & the English of them is the hand writing & composition of Doct De Witt, who also drew the Portrait of Kelpius as herein given. These memoranda made this 1<sup>st</sup> Oct. 1823. by J. P. Watson.

Klag Lieder. am: 3. vers. am: 2 u. 6  
 In Gutes Liebes Jamm ist Laß Mer nicht gar all sind?  
 Gains barmhertzigkeit hat noch kein Ende; Dondern  
 Sie ist allen Morgen Neigen und im Trau ist groß.

Christina Marxson  
 1705  
 in Gannanbion  
 in Pensilvanien

Lament.<sup>10</sup> 3, 22, 23.

It is of the Lords Mercies that we are  
not consumed, because his compassions fail not.  
They are new every morning: great is thy  
faithfulness.

Christina Warnerin  
1705.  
In German town  
in Pennsylvania.





J. N. J.  
 The Lamenting Voice  
 of the  
 Hidden Love,  
 at the time  
 when she lay in Misery & for-saken;  
 and oppress'd by the multitude  
 of Her Enemies.  
 Composed by one  
 In Kumber.

Mich. vii. 8. 9. 10.

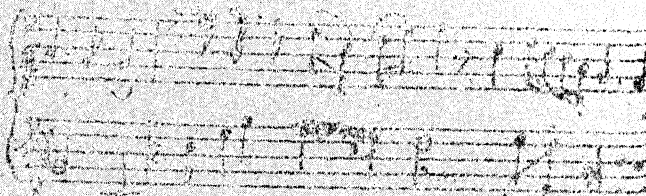
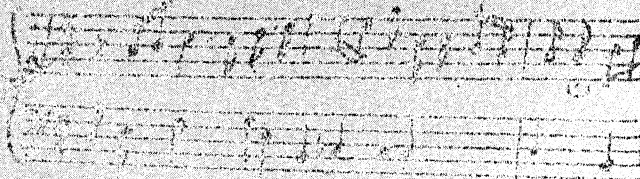
Rejoyce not against me O mine Enemy when  
 I fall. I shall arise, when I sit in darkness, the  
 Lord shall be a light unto me. I will bear the  
 indignation of the LORD, because I have sinned  
 against him, until he plead my cause, & exe-  
 cute judgment for me: he will bring me forth  
 to the light, & I shall behold his righteousness.  
 Then ~~shall~~ She that is mine enemy shall see it,  
 and shame shall cover her which said unto me,  
 where is the LORD thy God? mine eyes shall  
 behold her: now shall she be trodden down as  
 he mire of the streets.

After signifies Secret or Hidden; & Haman, the  
 multitude of trouble.

Pennsylvania in America 1765.

That Cumby is, here above, speld with  
 a K not with a C, has its peculiar Reason.

Wie die Menschen die Freyheit lieben  
 Gerechtigkeit und das Leben.  
 Parodie  
 Die Hölle ist ein Feuer  
 Das die Menschen  
 In die Hölle führt.



Die Hölle ist ein Feuer, das die Menschen  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt.

Die Hölle ist ein Feuer, das die Menschen  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt,  
 In die Hölle führt, in die Hölle führt.

Of the Wilderness  
of the Secret, or Private  
Virgin-Cross-Love.



I. First Part

True Friend came to see Johann in his Bed:  
In quiet Solitude, in longish Wilderness;  
For He was awfully Sick, & longed for Day by day,  
For joy to see his friend he fainted quite away.

The friend embraced him, with trying to relieve him.  
This was a pretty while before John could perceive  
Johann says the friend, I know what troubles thee,  
What needs thee sick, thy Love, which now thou canst not see.

3

[illegible]

4.

[illegible]

56

Vind. ad: Wie kann ich denn verstehen, daß Sie das schreiben? Ich kann nicht verstehen, daß Sie so leicht  
sich für mich in die Irre lassen. Ich habe Sie nicht  
noch nicht gesehen. Ich habe Sie nicht gesehen. Ich habe Sie nicht gesehen.

6.

Miscomen, der ut Tabula nota habet Verlythen, in die der  
Jahre Zeit 7. jährl. des Königs profan. To gar mehr Explet  
Beyn war mehr dem Jahr Vermittlung. Ich misse  
als find ihn in Veralt, arbeits...

2.

[illegible]

8.

Es ist, wie ich gesagt, ein fest bestimmtes, in Licht, sondern weil die  
inneren haben, macht, daß die Zeit verbringt. Ist dann noch ein  
das fängt, das immer einen Tag lang haben durch den Mitter  
Der Tag ein Leben flieg d. h. d.

1

Und weil die Jungfrau leicht so in die Feinde verfallen  
 Weil die Welt so nicht so leicht zu sein verfallen  
 Und weil es gleichwohl nicht so leicht zu sein verfallen  
 Und weil es gleichwohl nicht so leicht zu sein verfallen

3.

And since thou canst not now, as formerly enjoy her,  
 Will thou now in Grief, & floods of Tears Dispaire:  
 Thou thinkst if first Love last, & from it former path,  
 And that if Lord doth now chastise thee in his Wrath.

2.

Love, replied John, & canst thou therefrom defend me.  
 This Life-consuming-fire; yet strive, with Doubt to mend me.  
 Praise my Unworthyness, & my unfaithful wife,  
 The Mountain of my Sins still comes before my Eyes.

4.

And Oh! how can I be so bold this Grace to do me?  
 That I do Love deserve, or yet encline unto me  
 The High & Holy Mind such favours me to do:  
 Polited as I am, should yet be gracious too?

6.

I, who the first Love have most shamefully forsaken,  
 And in it trying times, the Right way have mistaken,  
 The Best of all my Works, with self-love doubly tainted,  
 My then despised foe, has therefore now me faind.

7.

Now lye I here oppress'd, & in my Grief entangled;  
 My Soul doth wish with Job's, to be but only strangled:  
 I sinned hence, & what shall I do unto thee,  
 Preserver of Mankind, is there no Rest for me?

8.

So Ift, Reply'd the friend, as I have said, thou lov'st,  
 And since experience thou want'st, thou sadly lov'st  
 Thou knowst the hand that which thee secretly doth strike,  
 Thou knowst the Mother not, who thee in Love corrects.

9.

Since privately thou lov'st, to private Grief thou art hidden,  
 Since thou seest not the Sun, thou from thy self art hidden:  
 Yet in secret places I'll find thee, thy self art hid:  
 That thy distressed Soul some that's distressed may find.

10. Second

# Andere Satz

<sup>10</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>11</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>12</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>13</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>14</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>15</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt

<sup>16</sup>  
Andere Satz ist wie das fassen fassen / sitzen in der Zeit  
Ein gütlich Liebesvollkommen: und wenn das die Zeit  
Die in der Liebe wird der Welt der Welt für sich sein Lie  
Und Geist und Tadel gesandt



## Second Part.

3

<sup>10.</sup>  
This Secret Love is like a sharp sword-pointed weapons,  
Which Inward every where does & round thee, as now happen:  
But when Out of thy self, thy Lover thou shalt wound,  
Then will thy Body be, with Soul & Spirit found.

<sup>11.</sup>  
The secret Jesus love is like one deeply wounded,  
Whose Inward bleeding flux, deep in y<sup>e</sup> Heart is founded:  
Nothing can ease this Pain, & nought can give it Rest,  
Till its into y<sup>e</sup> Heart of its Beloved prest.

<sup>12.</sup>  
Think, said he, on y<sup>e</sup> Stream, which by its silent flowing,  
And stillness of its ebb, its Depth there by is showing:  
So can y<sup>e</sup> Grand of Love at once not well be seen,  
Untill the Suns bright beams yst over it has been.

<sup>13.</sup>  
Consider precious Gold, how deep it lies infus'd  
In Bowels of y<sup>e</sup> Earth, & shall it once be us'd:  
So must it through y<sup>e</sup> fire its greatest heat be born,  
Then may it after be as Crown and Scepter worn.

<sup>14.</sup>  
How sweet wine must ferment, thou may'st thy self be thinking,  
Before the faces can be to the bottom sinking:  
How long it lies stopt up, before it springs i<sup>n</sup> th<sup>e</sup> Glass:  
Before it Nectar like, the Heart & Mind rejoyce.

<sup>15.</sup>  
Think upon thy own Heart, the fountain of thy being:  
Its Motion may be felt, but Ne'er was known by seeing:  
So will y<sup>e</sup> Love without, be secret and unknown;  
But in y<sup>e</sup> inward part ~~th<sup>e</sup>~~ her scinfold fire is blown.

<sup>16.</sup>  
Think on all kind of Roots, how in y<sup>e</sup> Earth they flourish,  
And therein seek thier food, the Plant & Seed to nourish.

So

So Wacht die Lieb Wachtel; so zeigen ihre Liefen?  
 Das Wachtel Gitz und fliehet aus dem Nest mit Wachtel

<sup>17</sup>  
 Und an den Vornen Wachtel die auf im Himmel fliehet  
 Mit ihrem ansehnst den Liebsten dass er fliehet  
 Bis ihr ihm fliehet Bild zu waschen wird verachtet  
 Der Neiget die Wachtel in den Arm das hat ihr fliehet

<sup>18</sup>  
 Und an fliehet Lieb Wachtel, dann das wird verachtet,  
 Wachtel im fliehet Wachtel Wachtel, dann das wird verachtet.  
 Es will vom fliehet Wachtel Wachtel Wachtel Wachtel  
 Und an fliehet Wachtel Wachtel Wachtel Wachtel Wachtel

<sup>19</sup>  
 Und an fliehet Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Und an fliehet Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel.

<sup>20</sup>  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel.

<sup>21</sup>  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel.

<sup>22</sup>  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel.

<sup>23</sup>  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel,  
 Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel Wachtel.



So covered groweth Love, as all her fruits do show.<sup>4</sup>  
And is not hindered by Heat, Winter, frost or Snow.

17.

Consider the Sunflower, in Dark & Cloudy weather,  
How faithfully she turns her face to her dear Lover;  
Whilst she's Pregnant grown, & bears like him a Seed:  
Then rests she, & does bow in gratitude her head.

18.

See if Senceable Plant, how if it be but touched,  
It straightway sheds its Seed, altho in Darts tis couched.  
It will by Heavens Dow be touched quite alone,  
And only lookt upon but by the shining Sun.

19.

Consider Virgin Love, how Chast & Clean it gloweth;  
How strong, yet Secret still, so that person knoweth;  
No, not her Dear himself: She blushes to his sight face,  
And Speechless quite she is when He doth her embrace.

20.

How grieveth she her self, when she cannot see him?  
Her Soul is fill'd with Woe, because she is not by him:  
She Grieves, she longs, she Hopes, she fears, she frights, she faints,  
And yet her Only Dear, Unknown, does cause these plaints.

21.

Unworthy thinks she her, to be by Him beloved,  
Whom in Steem she holds, the best that ever moved.  
The she Him regards, the less she thinks of Her;  
And her own Vertues she does never think on more.

22.

His Statute's her delight, Her Life is in his living,  
Her Love into his Love she only will be giving.  
Who, He loves not content, Her Life does want its breath,  
Thinks she He loves her not, She grieves her self to-  
Death.

23.

Her only thinking is how shee may pleas him better,  
And she sees, & hears, must as his Echo meet her;  
How joynt & parting he then, but when she does depart,  
And see her self alone, she thinks herself Begn'd.

24

Die Fremdeten in unglückseligen mir gar dem Narren  
 Gezeiten sind die Lieb. Der sohen will Eysen  
 Der Lieb Mord Dittling, Dittling, Dittling, Dittling, Dittling  
 als mir alleine der setzt, Warum für den schenken

25

Und an der Mutter, nicht von der geliebten Mutter  
 Der soll auch nicht dankt die ich schenken, Dittling  
 Der Lieb für fortz, Dittling, Dittling, Dittling, Dittling  
 Den will Vorborgen, Dittling, Dittling, Dittling, Dittling

26

Und für der Eltern, nicht von der geliebten Eltern  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Die Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling

27

Und an der Eltern, nicht von der geliebten Eltern  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling

28

Und an der Eltern, nicht von der geliebten Eltern  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling

29

Und an der Eltern, nicht von der geliebten Eltern  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling

30

Und an der Eltern, nicht von der geliebten Eltern  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling  
 Dittling, Dittling, Dittling, Dittling, Dittling, Dittling

24.

Thus grieves her heartily, that she's become so foolish,  
 And that by means of Love, her Hopes will now grow coolish.  
 She now grows deadly sick, naught helps or strengthens <sup>her</sup>  
 But only her Dear Love, if he could see him near.

25.

Think on a Mothers state, in what a privat manner,  
 As to her self unknown, her fruit she feedeth in her.  
 Her Chast Heart needs wold hide, when she is pregnant grown,  
 She wold, in secret be, with Mothers Care alone.

26.

And to the latest hour, before she is Deliver'd,  
 She gives her Courage lost, & from all Hope is sever'd.  
 She thinketh on no joy, but Trouble, fear, and Pain,  
 But Anguish, Grief, & Mourning, is ovr, & ovr again.

27.

Think on the Lord himself, the Author of thy Being,  
 How He near thirty years did keep from vulgar seeing  
 His Converse was with God, not minded by the Jews;  
 Nor is it yet well known how he this time did use.

28.

Think on his Agony, the Scriptures only names it,  
 And self Experience the best of all explains it:  
 How in his greatest need his father him forsook,  
 To cast him down to Hell he this occasion took.

29.

He bids thee follow him, but not to go before him,  
 Here on the Left, & There, on his Right hand adore him.  
 Yet forceth he no man, each one may will or no;  
 Therefore make now thy choice, whilst thou art <sup>here</sup> below.

30.

Now so full of thoughts, wilt thou yet make election?  
 I tell thee yes, make thereof no Reflection;  
 Thou hast now on the Cross, take care & come not <sup>down</sup>,  
 Upon y<sup>e</sup> Jewish call, be faithful, winn y<sup>e</sup> Crown.

31. Give.

31

Du Gieb uns Gott! er will dich noch was' Nost' binden  
 als er noch zu Gethan: Du weißt mehr denn die Kinder  
 Und seiner Missethat, Du bist Gott der Ruff' Missethat  
 als uns' so dem no' so in die Trümmen eysen' Entzick  
 32  
 Ich hab' mir noch mehr zu sagen für gnommen  
 weil du die Lügen lach' das No' gar nicht' brechen  
 Anger' ist: Du' uns' in dem was' du fast' gebre  
 so wir'le' komm' in dem ab' lach' und' lach' best'..  
 So will' dich

33

So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'

34

So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'

35

So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
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36

So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'

37

So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'  
 So will' dich lach' in dem' so dem' so dem' so dem' so dem'

31. 6  
Give up thy self to God: He yet will bind thee faster  
than he has ever done, Think not of thy Disaster,  
Thy Sins & follies past, since God has given thee Rest,  
And thinks on them no more, But only for thy Best.

32.  
I yet have something more I would have said unto thee:  
Self-love not being Dead, it may some damage do thee:  
I'll spare it at this time; In what thou hast be true,  
So will be, when I come, <sup>thy</sup> Soule and Body new.  
Third Part.

33.  
There on the Frind did leave Johannes much relieved,  
Yet in his very soul most sadly he was grieved:  
His friends haste he could not along while well digest,  
His chief hope cut i'th midst, & thereby lost i' best.

34.  
He brake he forth, & said, To be then Inward turned  
I would: O Love: in me, until this House is stormed.  
Till Thine may raised be instead of this my Old,  
Till Desird my soul may therein thee behold.

35.  
Come wound me more & more, by thy Loves sacred power,  
That I may find its strength, & working every hour:  
For killing of my strength, till through & Red-sear thou  
I press to thee, therefore come, wound me more &  
more.

36.  
Shine down upon my Stream, that it in quiet stillness,  
May run both In, & Out, out of thy boundless fullness:  
That I may see in Me, Thee with a radiant Beam,  
So stand thou still O Sun, & shine upon my Stream.

37.  
Make me as living Gold, after thou hast me urged  
From worldly Vanities, & through if Grob me purged:  
The Test is wanting still, which therefore make me:  
To say, Well farther forth, make me as living Gold.

38. Make

38

Mach mich dir, mein Herr, aus der Welt gehen lassen  
 In's ewige Reich, denn das ist mein immerwährender  
 Gedanke, daß ich nicht mehr in dieser Welt sein  
 Soll, daß ich dich durch Christi Blut erlöset  
 Und dich als mein Heil und Leben annehmen will.

39

Dem Geist, der in mir wohnt, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein, denn ich will  
 In dir, mein Herr, mein Heil und Leben finden  
 Und dich als mein Heil und Leben annehmen will.  
 So, mein Herr, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein.

40

Und du, mein Herr, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein, denn ich will  
 In dir, mein Herr, mein Heil und Leben finden  
 Und dich als mein Heil und Leben annehmen will.  
 So, mein Herr, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein.

41

Mach mich dir, mein Herr, aus der Welt gehen lassen  
 In's ewige Reich, denn das ist mein immerwährender  
 Gedanke, daß ich nicht mehr in dieser Welt sein  
 Soll, daß ich dich durch Christi Blut erlöset  
 Und dich als mein Heil und Leben annehmen will.

42

Mach mich dir, mein Herr, aus der Welt gehen lassen  
 In's ewige Reich, denn das ist mein immerwährender  
 Gedanke, daß ich nicht mehr in dieser Welt sein  
 Soll, daß ich dich durch Christi Blut erlöset  
 Und dich als mein Heil und Leben annehmen will.

43

Dem Geist, der in mir wohnt, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein, denn ich will  
 In dir, mein Herr, mein Heil und Leben finden  
 Und dich als mein Heil und Leben annehmen will.  
 So, mein Herr, laß mich in der Liebe  
 Mit dir, mein Herr, verbunden sein.

44

Mach mich dir, mein Herr, aus der Welt gehen lassen  
 In's ewige Reich, denn das ist mein immerwährender  
 Gedanke, daß ich nicht mehr in dieser Welt sein  
 Soll, daß ich dich durch Christi Blut erlöset  
 Und dich als mein Heil und Leben annehmen will.

L.

1800



38.

Make me as the New Wine! from many noble Berries,  
 Jam-like Vertues! & by still fermenting seasons,  
 Till all the fœces fall, and I a Guest of them,  
 May in thy Kingdom sit. Make me as the New Wine.

39.

Make a new Heart in me, & only in thee living!  
 Sacred Unity, & always in thee moving!  
 And that it might exalt in Talent, only thee  
 For ever, so O Lord make a new Heart in me.

40.

O, Cover thou the Root begotten from thy fountain,  
 And sink it deeper down, when thou shalt see it rotten.  
 That covered it may hide, giving its ripened fruit  
 In Drouth, & Wetness too, It cover thou the Root.

41.

O, only thy Sun flower, let after thee be turning;  
 And in thy Joyful Night, & Darkness for thee mourning.  
 Untill thy form in me, thy Christus hath full power.  
 Then stand I still in thee, I, only thy Sun flow'r.

42.

O, thy soverable Plant, let no false Love betide me,  
 Even thy Angels not! but only Thine let guide me.  
 That may but Thine eternally, this grant!  
 So am I full of fruit, I, thy soverable Plant.

43.

O pure Virgin-Love be brightly in me burning,  
 When quite strip of all, to thee I may be turning.  
 With Blushing I may feel thy Spirits taught above,  
 That unknown may remain the pure Virgin-Love.

44.

O, only Lover, Thine, I have for me selected,  
 Now thou it or not, how the Love has me affected!  
 What! I ask in vain, for naught I trouble me  
 Since I dare not behold my only Lover thee.

45. Unverz.

45

Versteh' dich wann ich gantz; Was dich in mein sollt' ich  
 für wahr ich mich! Ich dich zu letz in mein Verloben!  
 Oßig der nicht mehr hab' ich! Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

46

Mein Herz in mein Gefalt! Was dich in mein Leben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

47

Mein Herz in mein Gefalt! Was dich in mein Leben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

48

Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

49

Mein Herz in mein Gefalt! Was dich in mein Leben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

50

Mein Herz in mein Gefalt! Was dich in mein Leben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!

51

Mein Herz in mein Gefalt! Was dich in mein Leben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!  
 Ich dich zu letz in mein Verloben!



45. Unworthy am I quite; how can I thus deceive me?  
 And yet methinks thou must at last in love receive me:  
 O'fye! this Selfish love! fye, Proudest Rely'd night;  
 Therefore I say with Grief, Unworthy am I quite.

46. How like my own wife! how love my own living!  
 How can I with self-love my self be thus deceiving?  
 When I live not content if love is cold as Ice,  
 And yet I think I love! so love my own wife.

47. How finely do I think! but after my own measure;  
 And what I see & hear must Echo to my Pleasure:  
 How joyful Spring I then? But then again I shrink,  
 See Me, in Me beloved! so finely do I think.

48. Shall be scorn'd by fools, through this my selfish loving!  
 However I will stick in Faith & Hope be moving:  
 I will with David cry Sleep thou O God of Souls!  
 Save Me from Me, that I be not of scorn of fools.

49. A Mother doth her fruit, so do thou Lord feed me  
 With Manna, me unknown, upon my Pilgrims journey:  
 Guide me as thou dost it place, hold me as thou dost it fast;  
 Lead me still by the Hand as Mother doth her fruit.

50. Center of my faith! let me remain so hidden  
 Thou hast done before, whilst thy Day is hidden  
 At Midnight on to Break! I'll hold, as Jacob said (a)  
 Till thou hast blessed me, O Center of my faith!

51. Fiery Agony pierce through, Calcine and scour  
 Reue my Heart & Mind! & tho thou me in thine hour  
 Of greatest need forsake, I may thee glorify  
 And thereby still think on thy fiery Agony.

52

Lapwing der folgen Nacht, daß aber die Horgel  
Lapwing dem Comitz all fort, daß die zu Ruffen sein  
Ding doch und sollen auch, sind Redons gewesen  
zu Diner freylich Lapwing der folgen nach. C.B.

Begriff

53

Du aber, Kgl. Erb! Du der selbst ansehnliche  
 Du wirst dich in uns, und unsere Väter,  
 Hollen'se! Du wirst dich in uns, und unsere Väter,  
 Du in der Erblichkeit, Du in der Erblichkeit.

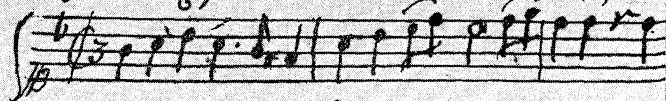
2

Proceß.

Und im Folgenden

Die Linde

Der gütigste und freundlichste Mensch  
N.B. Der sehr gute und sehr gute  
wunder wie sehr. Die sehr O. Berlin. Der sehr  
der sehr der sehr.



50.

Let me but follow thee, Not strive to go before thee;  
 Let me here on the Cross, There, on thy Right <sup>hand</sup> adore;  
 Through Death & Hellish fear, through Redrons blackest Sea,  
 Into thy Glory, so let me but follow thee.

## Conclusion.

53.

But Thou Divineſt Love! who thy ſelf haſt begun it,  
 This Work of Love in us) ſo ſtrengthen us to Run it:  
 Perfect it quite! & let us plainly ſee this, is  
 (In this way of <sup>g</sup> Croſs) the Love 'tis Wiltdeſneſs.

## 2 The Proceſs of Love,

growing in Death.

By occaſion of a Friend that would hate me.

AB. The firſt & third part may be ſung on  
 the following. & if 2nd part on mel. p. i.





## First Part, 1. Johannes

My sincere, Cordial friend, who tenderly me loved,  
Because of my vile Sin, with Heavily grief was moved.  
So that he was at last quite with me discord,  
Then thought I on Sopsie, & thus I gave it vent.

Thou Comfort of my Soul! shall I of thee be hated!  
Will then this branch of love be in its Bloom abated!  
Which never yet hath brought forth fruit of pure love,  
Nay, scarce the buddy case, & cover does remaine.

O North! Is then through thee I Spring thus quite <sup>possid</sup> <sup>up</sup>  
Which was so full of Hope, so Early, & so Blessed!  
O coldest sinful worm! hast thou thus made to perish  
The Sap which did my Soul as Dew of Heaven cherish.

How did my Soul rejoyce, when its dead seed appearing  
First to Germinate, the New Name so endearing!  
When, after all its fears, & doubtful wars, that I  
Should Death have conquered, & it turned to Victory.

I thought now is I see once perfectly subdued;  
My Life, I've found again forever more renewed!  
Sopsie my dearest Love refreshed me day & night;  
And what ever I could wish, was by her brought to light.

I did Triumph with joy, I made most loving Psalmes,  
Follow'd sick & lame with fresh rejoycing Laudes.  
I lay half in a Trance upon his loving Breast,  
And drew with full content, of Life & sweetest Rest.

O God! where am I now! I lie almost forgotten!  
I wander Day & Night in deadly paths mistaken!  
The foe with proudest might has quite environ'd me,  
And I, Soul-murthering, gang rejoycing thus to see.

8  
 Ihr sanften Sinnen, laßt steh in dem Minnen Götzen  
 dem Götzenbild, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 9!

9  
 Lasst steh, ich bin mir an, nach dem Götzen, nach dem Götzen!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 10!

10  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 11!

11  
 Dem Geist anheft, solt ihr nicht Lust schenken!

12  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 13!

13  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 14!

14  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 15!

15  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken!  
 Ich weiß, was Fortschreibung ist, was, was ist, was ist  
 dem Geist anheft, solt ihr nicht Lust schenken! 16!



8.  
 I feel yought in my Heart, but corrupt Sin a stinging!  
 My Spirit ever sees Deluding Lights of Erring!  
 I know for grief of Heart not what, nor how, nor who!  
 And all my Spirit vents is still Alas! and Oh!

9.  
 The Heav'n against me is to Steel, & Metall changed!  
 And what I've e'er misdone is now before me ranged!  
 My Intreaties are Vain! & all my Sighs despis'd!  
 By all my flood of Tears, my Soul's in Death dignis'd!

10.  
 I Long, & Sigh allways, yet know not that I'm mourning!  
 I still do wish, & thirst, & yet no Draught am owning!  
 I vex & trouble me, yet know no Grief at all!  
 Since between Me, & Me, there is become a wall!

## Second Part, the friend.

11.  
 At first wert thou but one, but in y<sup>e</sup> fall divided,  
 And as Sophia thee brought through Penitence  
 Weyd thou then full of Joy, & thoughtst one to be  
 With Her, whose Godhead glance had through enlighten'd thee.

12.  
 But as she through the Cross thy nothingness revealed,  
 Then knewst thou that y<sup>e</sup> Sin in thee was but conceal'd,  
 And very sinful still, then first began the strife;  
 A thou perceiv'st this, divided was thy life.

13.  
 And as Death's body markt his own destruction near him,  
 Because y<sup>e</sup> NEW no more with sinful Lusts would cheer him,  
 Then did he eat himself as in himself engag'd,  
 So will at last the NEW from him be disengag'd.

14.  
 This is not the Heir (which Sophia never has hated  
 Since She's united to, & him in Her translated)





It is the foreign Child, of y<sup>e</sup> Old Serpents breed, 12.  
Whom She y<sup>e</sup> Death has sworn, & thou dost hate indeed.

### Third Part, *Johannes.*

15.

Since therefore all these foes, Cross, Marter, sorrow, Anguish,  
So truly help to kill, & this strange Child extinguish,  
They do the greatest good good that one may think of by,  
Nay, hadst thou them with hold, I shure had lost my way.

16.

Why should I not them then, most dearly love forever?  
And in y<sup>e</sup> future world wish endless joy & favour:

I, who, but lately, too, their faithful Comrad ~~was~~

And they now only do what I should y<sup>e</sup> brought to pass  
my self should have done.

17.

They know not what they do, but Certain is thy Terror,  
Thou Comfort of my soul: yet blows thy Love & favour:

Thy Mother's yet blows in midst of all thy frown,

Which truly has me sought when I a stray was gone.

18.

O Godly Love! thou hast of this work made Beginning,  
And yet thou know'st I lie in Death enshar'd for sinning:

O kill me quite! & take My self, away from Me,

And joy'n Me to thy self, then wilt I sing to Thee—

19.

Thanks, for thy Chastisement, Praise, for y<sup>e</sup> Stripes so loving,  
And for all these Cross ways: praise, for this Marter moving:

Praise, for Shame & Scoff: Strength, for y<sup>e</sup> Anxious Breath,

Night, for Baptism Cup: & Glory for the Death!

### Last Part 20. to the friend.

The truest friendship is here plain for imitating,  
Like willing, & not will, like loving, & like hating:

Thou lov'st what I did love, Thou wilt thou dost hate,

How should we then not be but only One innate!

21

Ich will dich von der Welt gantz unberührt erhalten;  
 Ich will es auf: Ich will in meines Lieb Verwalten;  
 Ich will es auf: Ich will mich der geringste sein;  
 Ich will es auf: Ich will dich der Welt gantz überwin.

22

Ich seß dich nicht von in mein seß dich nicht von in der Welt;  
 Ich seß dich nicht auf: Ich seß dich nicht von in der Welt;  
 Ich seß dich nicht auf: Ich seß dich nicht von in der Welt;  
 Ich seß dich nicht auf: Ich seß dich nicht von in der Welt.

23

Ich hab dich nicht von in mein seß dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt.

Ewig zusammen

24

Ich hab dich nicht von in mein seß dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt;  
 Ich hab dich nicht auf: Ich hab dich nicht von in der Welt.

21.

13.

Thou wilt thee from  $\phi$  world unpotted keep thee larger,  
 That wilt I too; Thou wilt in Divine love grow stronger,  
 That wilt I too; Thou wilt be still the last alone,  
 That wilt I too; So is our Will but only One.

22.

Thou hat'st when I keep not my Vessel clean from ~~death~~  
 I hate me too; Thou hat'st when I in love grow colder,  
 I hate me too; Thou hat'st when I wish something be,  
 I hate me too; so is One hate entirelie.

23.

Thou lovest me when I my Princely state preferreth,  
 So love I me; Thou lovest when I my Office serveth,  
 So love I me; Thou lovest when I quite might will be,  
 So love I me; so is still One entirelie.

Both together.

24.

Since then our friendship has in trying times stood even,  
 The Lord increas it more & strengthen it from Heaven.  
 So that it fear no night, nor Power of Death to come,  
 But may triumph above by God in Christ's Kingdom.

# 3. Belles Vierge Napoléon

Das sterbende  
Johannes der Evangelist  
Lied.

Erzähl uns die Geschichte des Erntes, die die Erde  
von der sandigen Erde der Erde gesamt.  
Parodie Psalm. 34. Die Gasse der Erde freudig.

1.  
Ich bin ein in der Erde, die ich in der Erde  
Erzähl uns die Geschichte der Erde, die die Erde  
Es ist ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde

2.  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde

3.  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde

4.  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde

5.  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde  
Ich bin ein in der Erde, die ich in der Erde

3. Bitter sweet night Ode

of the dying  
But Continued

Love

By the Consideration that the Cross is the  
Plage of Love, sent to the Soul  
from Sophia

00000000

200. 29.  
 Like as the Sick do not sweet life the most desire,  
 But joy playeth best, they chiefly then require.  
 To please me no joy nor worth in any thing:  
 Because my fainting heart feels nothing but my King.

long for love & yet I don't think of loving.  
I don't want to, and I don't think of giving.  
I don't want to, and I don't think of giving.  
I don't want to, and I don't think of giving.

My only Comfort is Jesus. His love my Heart to cheer.  
His grace my sins to purge, & what remains, long years to cure.

Give my love to death, & you'll love the power.

To love, young desire, yet not afraid of sin,  
 O. bidding out of state, the war against which I wage,  
 I go quite cheerfully and out of love, I go,  
 Therefore thought myself not but horns of the heart.

When that just now happens, the heavenly  
light, the sentence put upon our negligence,  
that this, which is light, be not yet lost breath,  
for what is given doth turn out never far a Death.  
6. cllost

6

Anherbergen Mischel, Herseß, Eng'lich die Florn,  
 Galt sich man Luf, bald nicht, bald Luf, auf bald Lorn  
 Galt sich man Luf, bald nicht, bald Luf, auf bald Lorn  
 Galt sich man Luf, bald nicht, bald Luf, auf bald Lorn

7

Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

8

In Linn, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 In Linn, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 In Linn, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 In Linn, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

9

Auf Mann! Mann, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Auf Mann! Mann, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Auf Mann! Mann, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Auf Mann! Mann, die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

10

Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

11

Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

12

Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,  
 Die Fels, die Fels, die Fels, die Fels, die Fels, die Fels,

15

Gedacht.

6.  
Most hidden workest thou, much like y<sup>e</sup> Starry order,  
Soon art thou seen, soon not, soon art thou near, soon farther:  
The Sweet thou keepst back, sendst bitter Mirth a store;  
Thus openst thou in Death, to Life, the fairest door.

7.  
So Playest thou with me, y<sup>e</sup> such play fits me with anguish,  
Since I good Earnest see, I can the sharp distinguish:  
Most freightful is thy Scourge, & hungry is thy Love:  
Yet Rest I have not, till I yield to thee my Dove.

8.  
Relinquish to thy will, with Content, I am filled;  
I but love thee still, tho by thee I am killed:  
I, but not Thou in me, O, do these two combine,  
And make them wholly One, 'twill be a joy divine!

9.  
Oh when! when will thou then! when will thou joy & ~~rejoice~~ <sup>rejoice</sup>  
When will thou sour & sweet, Rejoycing with our groaning,  
Unite through thy dear Cross! O Life in Death not dead;  
When will thou Me, & Me unite in One in God!

10.  
Thy Quickly loseth long, Yet I in waiting see thee;  
O give Content & Grace to be in all like to thee,  
What shall I wish for more, but that thy will be so  
I, & yet, with prayer the stick in all my bitter woe.

11.  
And since thou givest me no leave, as yet, to love thee,  
I will, as goods I can, resign to what thou'lt have me:  
So good as ever I can; yet this I must confess  
Is my chief Marterdom, & brings me most distress.

12.  
This is my chiefest Death! this wasteth me with pain;  
This dryeth up my flesh! 'tis this consumes my marrow:  
Such Grief of heart I must endure, & call it good!  
And must also besides yet finely kiss the Rod!

13. A. speaking







## A Speaking Voice

13

Thus  
 So dyeth the Old wit, and cometh into stillness,  
 Thus is thy Heart unright, & sees his sin & sinners.  
 Thus Bitter will be sweet, from Hell we go to save;  
 Thus will thy Old Man be Embow'd in his grave.  
 The Soul

14.

I then will love my Cross, since Her I dare not love more,  
 Her, whom I dare not name, for shame & hearts oppression:  
 I'll love it since I think it comes with good intent,  
 And as faithful Pledge of future Love is sent.  
 Contradiction.

15.

He that can sing so fine, has little fear of dying,  
 Who speaks so much of Love, in Heart has little lying:  
 None highly grieves indeed on whom no grief is seen,  
 This shows that wretchedly thou hast deceived been.

## Objection.

16.

The white Swan singeth fine, but when she is a dying,  
 The Mouth also speaks out what in the heart is lying:  
 The fading flower shows her trouble when she's bright,  
 Therefore this shows that Love to death has never brought.  
 Conclusion.

17.

Like as the Birth opens by Anguish even near dying,  
 The Bitter when made sweet, has Cordials in it lying:  
 The fading flower past, than first the bud is sought,  
 So also through the Death, the soul to God is brought.

Das paradoxe und seltsam  
 Vergessen  
 des gottlieblichen  
 In mir, auf, es ist ein <sup>gott</sup> Heller  
 Lieber <sup>gott</sup> im <sup>gott</sup> Himmel.  
 Mel. & Ditt. In frommer gott. wir folgt.

Korollar Vatz.

1.  
 In Jesu liebster Freund, wie groß ist Laiten Lieber!  
 Ach, glück und Traumbildern, im gottlichen Geist, die Liebe!  
 Gleichwie eine Propheten, ich, Jesus, das, was nicht ist,  
 und, ich, mit seinem, gottlichen, Herzen, angelegt.

2.  
 Es ist, das, Laiten, gottlich, Vergebung, die, die, die, die,  
 dem, gottlichen, Geist, und, dem, gottlichen, Geist, die, die, die, die,  
 dem, gottlichen, Geist, und, dem, gottlichen, Geist, die, die, die, die,  
 mit, dem, gottlichen, Geist, und, dem, gottlichen, Geist, die, die, die, die.

17. 20

4. The Paradox and Wisdom  
Contentment  
of the God loving Soul.

In answer to a Letter which was full of  
Love, Comfort and Humility.  
Melod. as follows.



First Part.

In <sup>1</sup>Thy loving friend! what love dost thou impart  
How grows & burns thy Heart in true drift of Spirit!  
In truth a Seraphim has thus thy Soul inflamed,  
And has with his bright Glance, & Beams upon thy gleamed.  
Thy tongue does really drop with Honey, sweet affected  
And ev'ry syllable is with a kiss directed:  
And that beloved pair, & Eyes do run with Wine,  
With which, they dropping, wet, & moisten ev'ry line.

3. Thy

3  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

4  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

5  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

6  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

7  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

8  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

9  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

10  
 O Gott dein Geist ist im Himmel  
 Er ist dein Thron ist in der Höhe  
 Dein Thron ist in der Höhe  
 Dein Geist ist im Himmel  
 Dein Geist ist im Himmel

3.

Thy Spirit deals not in sharp, witty words suborned,  
 Neither sitst thou at the foot stool of the Learned:  
 Thy Heart's only in love with Christ his thorny Crown:  
 The Soul sees Jesus on asyrrind before the Throne.  
 & Medialour.

4.

There seekst thou Help, & means, & strength for Souls distressed,  
 This the Art to steal the Father's heart, most blessed:  
 That He would yet his Grace to a poor Sinner lend,  
 And him y<sup>e</sup> Holy Ghost for lasting comfort send.

5.

This is Right well belov'd, This, this does strik exactly,  
 The Bolts of Heaven Door open to thee directly;  
 To receive Grace for Grace, for thee & also Me;  
 Thanks be for such kind love, to Love eternally.

Second Part. 6.

Well, who her not for sakes, that Once has lost her favour,  
 That so he might at last in full possession have her:  
 But who her once has lost, thrusts for her evermore,  
 And waiteth Day & Night contented at her Door.

7.

Content, but without Rest, Content, but full desire,  
 Content, but wishing still, & longing to be by her:  
 Now hopest thou she will yet once more gracious be,  
 Th<sup>e</sup> strikes a Thunder-clap and sadly frightens thee.

8.

So very seldom have the loving ones Contentment,  
 They cannot conquer quite Surprise, fear, & Repentment:  
 Since Conquest makes them Weak, & strength does make them fear,  
 The best which they esteem is Nothingness most dear.

9.

This thier greatest strength, howe<sup>er</sup> Life its growth does borrow,  
 Their chief delight & Joy grows from & through sorrow:  
 Yet Trouble only grows when Love does love admire,  
 He sees his Nothingness, who most does love desire.

10 When



10.

19

When strengthened by Love, then weakness seems & dearest, (a)  
 When seeming quite forsak, then are they Her & nearest: (b)  
 When treated like a dog, shall have a child his scorn (c)  
 When they are silent quite, their Saviour speaks & more (d)  
 (a) 2 Cor. 12:9, 10 (b) Matt. 11:26. (c) Matt. 15:26. (d) Luke 7:47.

11.

Like as if Love does grow, so grows thier Discontentment,  
 Her deepest wound doth make it's Heart & sweetest repentment.  
 And when the grief's so great that Soul & Body faints,  
 Then sings she first Love's praise in spite of all her plaints.

12.

Love is as strong as Death: for as this Kills & try's it,  
 So killeth she the Soul before she Desires it:  
 Therefore She loveth most, who first on death hath  
 And all what e'er he hath, for love to love translate.

13.

But who loves most sincere can hardly think he loveth,  
 But thinks in his best acts he still in crossways moveth:  
 His Love is much too cold, his longing quite too weak,  
 Too tedious & too slow his tears run down his Cheeks.

14.

His wishing for if Love he thinks but self election,  
 His brightest Vertues dark, & only an imperfection:  
 Not having enjoyed Oh! he desires as Liberty,  
 His talking of if Love but meer hypocrisy.

15.

His most delightful speech is of his Sins directly,  
 But since Humility is there by seen perfectly:  
 He's silent, highly griev'd, & to himself a sore,  
 Thus hates he his own works & doings evermore.

Third Part. 16.

My friend, I write not this to cause thee any grieving,  
 Nor then hast call thy self in this thy heat of loving:  
 In that thou hast too low demand thy self, & now  
 Me Father call'st, & sparest not to call me Thou!

17. What!



17  
 Was ist das, was ich dir nun sagen soll?  
 Bei dem himmlichen Thron ist das Licht und das Leben  
 Willst du mich gütlich lieb haben? So ist das Licht  
 So verführe mich als der Geist mit seiner Kraft

18  
 Das ist die Liebe, die dich nun an mich  
 Ich will dich lieben, wie ich dich gütlich will  
 So ist das Licht, das dich nun an mich  
 So ist das Licht, das dich nun an mich

19  
 Wenn ich dich sehe, so will ich dich an mich  
 Wenn ich dich sehe, so will ich dich an mich  
 Wenn ich dich sehe, so will ich dich an mich  
 Wenn ich dich sehe, so will ich dich an mich

20  
 Halte dich fest, so will ich dich an mich  
 Halte dich fest, so will ich dich an mich  
 Halte dich fest, so will ich dich an mich  
 Halte dich fest, so will ich dich an mich

21  
 Was ist das, was ich dir nun sagen soll?  
 Bei dem himmlichen Thron ist das Licht und das Leben  
 Willst du mich gütlich lieb haben? So ist das Licht  
 So verführe mich als der Geist mit seiner Kraft



17.

What! is not then the Thou <sup>20</sup> name of God most Holy:  
By whom exchange of Light & Darkness none is silly:  
Since He is good & Light, but I am bad & good,  
It changes yet in me y<sup>e</sup> Spirt with flesh and Blood.

18.

Therefore I should be YOU, & nothing of thou favours,  
But since thy heart in me the good wilt only favour,  
Therefore it calls me THOU, I wight to be alone,  
Without duality, with Love one only one.

19.

And when shall I this ONE behold & well perceive him!  
Then shall I quite in HIM be lost & never leave him!  
When falls my little Spark into his Light intire!  
When will my Spirt with Him be one pure flaming fire!

20.

Hold inn thou stand Desire! Thou thus thy self discovers,  
Wilt thou fall in y<sup>e</sup> Pit, from which thou counsellst others?  
May not one hence conclude & truly thereby cite,  
Thou wouldst be hereby seen by him to whom thou write.

21.

What does not Wit conclude? Bad be to them that think it,  
True Love no Evil thinks, whereto this truly looks it:  
I write in Innocence, & for thy soul intend  
And it must earnestly to God his love commend.



5) *Colloquium of the Soul  
With Its Self.*

21

over her Long during  
Purification.

Set in a pensive Longing  
in the Wilderness.

Anno 1692 & 93 Jan.

Parodia Resp. 10. Here lye I enthralled as follows.



1.  
O Blessed Dying!

Which breakst death no leys!

Thou wight for Decaying

And end of De/the/f!

Oh, break once the junctures of this turning wheel!

And shorten the path which so tedious is Hell!

And make the way straiter unto Zion Hill!

2. In.



2

22

● In Eden's Possessions  
 I've often made suite,  
 And sought the Refreshings  
 Of its healing fruit;  
 For selling the Soul with her longed for feast;  
 That in me be slaughtered, or dying at least,  
 The wild & accursed many-headed beast.

3.

I oft without Resistance  
 See th' Portals of Rest,  
 And pluck at a Distance  
 The fruit of Conquest:  
 And see me almost in the Heaven to goe,  
 Most glorious clothed before y<sup>e</sup> Throne, so  
 That I, the Lord often dare look upon too.

Soon with Sin defiled  
 Alas! then I am  
 Near wholly beguiled,  
 And far from the Lamb:  
 Then springs the Old Nature quite plentiful there,  
 Which had it self hidden as crucified fair;  
 This makes me, poor Creature almost to despair.

5.

So find I in me then  
 No help in my need;  
 And what I'm beginning  
 Comes never to deed:  
 My waiting, my running, my Resting, my Watch;  
 My fasting, my Prayer, nor can I, poor wretch,  
 With all my Endeavors, thus evel dispatch.

6.

I dye indeed, Daily  
 From Earthly degree,  
 And crucify freely  
 Old Adam in me:

yet

Wohl dem, der in der Welt, den ich so gerne seh',  
 Und in seiner Brust das heil'ge Wort bewahrt.  
 So leucht es in der Welt und frucht es uns zum Heil.

7

Erwachen der Knechte  
 [Lied auf den in der Welt]  
 den ich so gerne seh'

Erwachen der Knechte!  
 Die Handlung der Welt ist so sehr, und so sehr,  
 In der Welt ist die Handlung so sehr, und so sehr,  
 In der Welt ist die Handlung so sehr, und so sehr,  
 In der Welt ist die Handlung so sehr, und so sehr,

8:

Ich, der ich so gerne seh',  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,

9

Der ich so gerne seh',  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,

20 Im Wiede:

Der ich so gerne seh',  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,  
 In der Welt ist die Handlung so sehr,



Yet when I am thinking, now is he quite dead, 28.  
 He has but a little aside laid his head:  
 So deep in the Heart is the Old, lying hid!

7.

Thou Cottage destroyer . . .  
 (I'm thinking in me)  
 Will thou hear my Prayer  
 And grant it to be?

Thou canst make me free from the flesh & Self-love,  
 So can I ascend into Heaven above;  
 Then part Soul and Body O mighty Jehovah!

8.

In vain I am striving  
 In this Earth, below,  
 The fountain of Living  
 To keep in me, no.

It is only Piece-work, & Patch-work with fear,  
 Since perfect Perfection's above, the most clear;  
 But only the Death of the Body helps here.

9.

This can right Demolish  
 This Cottage of Sence,  
 And hunt the unpolisht

Old Adam from hence;  
 So shall I for ever, ~~from~~ soe once be gone;  
 So shall I the most holy Clothing put on,  
 And be a clean offering before the Throne.

10.

#### Objection

Death has indeed parted  
 At present, these twain,  
 Which ne'er shall united  
 Or joyn'd be again.

#### Answer

yes

Ja freyheit des Körpers soll wieder freyheit  
 Erleidt wird die Zeit in ihn Zeit schenken  
 und freyheit für Gottes freyheit da steht.

12. Ein Stück

Was den im die Zeit der  
 Unterhaltung sein  
 In dem sie die Zeit, nicht!

Verlassen werden

Das frey ist ein Reiner freyheit der Zeit  
 Was den im ist bleibt nicht für seinen freyheit  
 Ich freyheit der Zeit nicht auf freyheit freyheit!

12. Ein Stück

Nam! Freyheit der Zeit  
 Die Zeit der Zeit  
 Ich freyheit der Zeit  
 Ich freyheit der Zeit

Ein Stück

Ich freyheit der Zeit  
 Ich freyheit der Zeit  
 Ich freyheit der Zeit  
 Ich freyheit der Zeit

12. Ein Stück

Ich freyheit der Zeit

Ich freyheit der Zeit

Ich freyheit der Zeit

Ich freyheit der Zeit

Ich freyheit der Zeit  
 Ich freyheit der Zeit  
 Ich freyheit der Zeit  
 Ich freyheit der Zeit



Yes truly! the Body again shall arise; 24.  
 The Soul also enter, without a Disguise.  
 And before God's judgment shall lift up their Eyes.

11. Objection

But what means is started  
 To Cleanse them I mean;  
 Since when they thus parted  
 They both were unclean:  
 The Lord is a Clean & a Consuming Light,  
 What unclean is cannot once <sup>be</sup> in his sight;  
 I fear his wrath will upon Both of them light!

12. Answer

No! Christ's Blood doth wholly  
 Purge Body and Soul,  
 That this makes me holy  
 I firmly do hold.

Answer

But Now? If Believing time then after Death?  
 I thought Death releas't us from all with our breath  
 And after this parting, brought before God both.

13. Answer

Here must I be Silent!  
 Oh Terrible End!  
 Since my blood-defilement  
 Death doth not amend:  
 The Body is dead in sin, unclean the soul,  
 Shall Death them then rescue from eternal Hell  
 When he thus does part them? I'm fearful I fail.

14. May

## A 4. Frage

May ich den Noth können

auch zum Tag Zeit

und noch Noth haben

die Maids mich Ennuit?

Weil du den Vorabend auf im Jener Noth?  
 Hast du nicht das Pöner in der Jener Noth?  
 Einfall, Gerecht, der Mädel, der Noth?

## A 5 Antwort

Do wird das Gerecht

die Maids mich Ennuit

und was die Maids Ennuit

ist wieder die Noth.

Ich will dich in der Noth, die Maids Ennuit  
 In der Noth, die Maids Ennuit, die Maids Ennuit  
 Die Maids Ennuit, die Maids Ennuit, die Maids Ennuit.

## A 6

Die Langzeit der Maids

der Maids Ennuit, die Maids Ennuit.

Noch ich will die Maids Ennuit

als gleich die Maids Ennuit?

Do ist die Maids Ennuit, die Maids Ennuit, die Maids Ennuit  
 die Maids Ennuit, die Maids Ennuit, die Maids Ennuit  
 die Maids Ennuit, die Maids Ennuit, die Maids Ennuit.

## A 7.

Die Maids Ennuit, die Maids Ennuit.

die Maids Ennuit, die Maids Ennuit.

die Maids Ennuit, die Maids Ennuit.

die Maids Ennuit, die Maids Ennuit.

En.

14. Query  
 Maynt I be confiding  
 I a Purging mean  
 In future abiding  
 To make me quite clean?

25

Since sins are forgiven also, in that Place;  
 Did not the Triumpher imprison a Race  
 And after Release them through his mighty grace?

15. Answer.

Indeed so was fitted  
 Old Adams Lust-thron,  
 And what they committed  
 Was against the Son:

Yet were they three thousand years in painful need,  
 A terrible waiting! till Jesus them freed,  
 Who Noah believ'd not: A long time indeed!

16.

How long must they wait then  
 Who Christ not believ'd,  
 Nor yet Conform to him  
 As members to th' Head?

So is my soul now in a much greater need,  
 The High-flowing wit, the world's all-ruling god;  
 The Spirits of th' Air, the second deaths deed.

17.

Enlightning Err-lights.  
 Shine Angelick friends;  
 Word-wisdom and Visions  
 Are terrible fiends!

Fine

Ein/geschworne Stimm, geschworne Lieb  
 Als geschworne Kräfte, als geschworne Dring  
 Als geschworne allen geschwornen ille.

18

O Kräfte/Brüder  
 Im Geist/Geist  
 Singt/Geist an/Brüder  
 Das/Brüder/Brüder!

Der/Brüder/Brüder, der/Brüder/Brüder  
 Ob/Brüder/Brüder, ob/Brüder/Brüder  
 In/Brüder/Brüder, In/Brüder/Brüder

19

O/Brüder/Brüder, O/Brüder/Brüder  
 Ob/Brüder/Brüder, Ob/Brüder/Brüder  
 In/Brüder/Brüder, In/Brüder/Brüder  
 Das/Brüder/Brüder!

Ich/Brüder/Brüder, Ich/Brüder/Brüder  
 Ob/Brüder/Brüder, Ob/Brüder/Brüder  
 In/Brüder/Brüder, In/Brüder/Brüder  
 Das/Brüder/Brüder!

Anders/Brüder

20

O/Brüder/Brüder, O/Brüder/Brüder  
 Ob/Brüder/Brüder, Ob/Brüder/Brüder  
 In/Brüder/Brüder, In/Brüder/Brüder  
 Das/Brüder/Brüder!

Ich/Brüder/Brüder, Ich/Brüder/Brüder  
 Ob/Brüder/Brüder, Ob/Brüder/Brüder  
 In/Brüder/Brüder, In/Brüder/Brüder  
 Das/Brüder/Brüder!

Fine In-speaking voices, & Rejoycing Love, 26.  
 The tempting of Powers which seem from above;  
 That I in all Mystries may learn to improve.

18.

O Powerful seductions  
 The Soul to decoy;  
 Through faulty Constructions  
 Of future joy;

The freedom of Loving, of Hateing, again  
 To be what one pleaseth without inward pain,  
 As Like to the God-head, most perfectly clean.

19.

Such Enemies, bawling  
 I find yet in me;  
 Yet hear I one calling,  
 I'm standing by thee:

The Foes I abolish, remain thou in me!  
 Let me alone always thy chief delight be,  
 So parts us nought here, nor in eternity.

20.

Second Part.

O Father of Graces!

In need-helping-heart!

See on my Distresses

In dead lyest smart!

Now open the fountain of graces most true!  
 Thou Maker of New Worlds, create thou me new!  
 I joy in thy might, & for it only sue!

21. Thy

2. d.  
 In dem Leben ich verbleibe  
 Für dich zu dir  
 Mit dem mich vermählt  
 Inm Leben in mir!

Von Liebe die Ichung Ich auffordere sein  
 und ganz zu Vollbringung in Gott sein  
 Was Ichung zu werden im Leben in dir sein.

2. d.  
 Und so ich mich finden  
 Ich an dich zu sein  
 und ganzlich verbleiben  
 was mich mich vermählt!

2. d.  
 O Jesu! mein Leben immer alle dich sein!  
 Ich dich die ganzlich ergaben zu sein,  
 und mit dir zu bleibem in Ewigkeit!

2. 3.  
 Du sterbst in dem Leben  
 Inm Leben ich mich bleib.  
 Du bist die Geben  
 Inm Leben ich mich bleib.  
 Du sterbst und bleibst in dem Leben in dich,  
 und wir in dem Leben ich mich bleib.  
 Inm Leben ich mich bleib.

24.

21.

27.

Thy Son I have chosen  
 As Portal to thee  
 Espouse me but with him  
 To that life in me :  
 The Love did <sup>thy</sup> press him to be on earth again,  
 And quite to ~~deny~~ <sup>lose</sup> him of his Godly train ;  
 To be like unto me in Life & in Pain.

22.

And should I then not be  
 Conform to the Son,  
 And wholly curse from me  
 What's with him not one?  
 O Jesus! my life & me wholly be thine?  
 I seek me, in all things, to thee to resign,  
 And for ever with thee in One to combine.

23.

Thou dyedst from Heaven:  
 I Dye from the Earth;  
 Thou leavest this Old Leaven,  
 I see thine own Birth. (thy dwelling)  
 Thou dyedst & thereby thou didst Death destroy,  
 Which in my Limbs Ruleth as God to this day;  
 To kill him & ~~kill~~ him for ever away.

24. So







24.

28.

So let then live in me  
Thy Godlyest might !  
Thy Spirit, who to thee  
Creates me new quite.

Do thou Rule me wholly 'Encourage me still !  
And in thy Love-fire set allways my will.  
To love thee but for thee, & nought else full.

25.

Now Death & Hell : where ~~is~~ your King  
~~King~~ and Victorie ?  
Since your Grand Destroyer  
gives himself for me !

My Sins are made snow-white, as purest woad,  
The Prince of Life has me thus purg'd well,  
Soul, Spirit and Body, and bannish't all Ill.

26.

Where is yet a Death for  
Spirit, Body and Soul !  
Since from the sad Terrour  
Of your Dismal hole

My Jesus Redeem'd me, to his Unity ;  
The Head and the Members are one inwardly.  
Not half dead, half living is Jesus and I.

27.

I fear not the Prince of  
the second Death's sting,  
Since me from the first, hath  
my God, and my King

In Hope quite Redeem'd me, moreover faith he,  
My Holy one shall not Corruption once see ;  
Since he's past through Death, & through judgment to.

28.

Wenn du dich in der Welt  
 Hoffst, so ist die Welt  
 Wo du dich findest  
 In der Welt

Der Gott, der dich, der dich, der dich, der dich,  
 In der Welt, der dich, der dich, der dich,  
 In der Welt, der dich, der dich, der dich,  
 In der Welt, der dich, der dich, der dich,

29.

Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,

Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,

30.

Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,

Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,  
 Du bist, du bist, du bist, du bist, du bist,

31.

Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,  
 Du bist, du bist, du bist,

29

O. J. A.

28.

29.

And feel'st thou Sin in thee  
 as yet any more,  
 So shalt thou find to me  
 a free open Door  
 Of Grace, & of Help, & of Love which is true,  
 Which ne'er will forsake thee; go in & pursue,  
 Most Innocent, Child-like in me thee renew.

29.

O Jesus! this grieves me,  
 and troubles me yet,  
 That Satan still sists me  
 in his sinful Net:  
 Thou soon canst Releas me: yet must One still be,  
 I Guse in Flesh rather, to suffer in me;  
 Let my Heart from Pride be kept constantly free.

30.

When I can but have thee,  
 Enough then I have;  
 Thy Grace will refresh me,  
 thy Truth will me save:  
 Arch-Shepherd o'bi faithful, should I from thee flee!  
 Let thy good Spirit draw me to thee!  
 And only be loving, and Living in me!

31.

Thou wilt yet Rescud me  
 from spirit and Stars,  
 Which seek to pursue me,  
 to bring me to fears:  
 O Jesus

O Jesu, Mein' Harte, sei offn mit' Dir!  
 Dein fromber Lieb' gemalt, sei' wofürd' in mir!  
 Mir Leins bleib' ewig Mein' höchst' Begier!

32

Unerschütterlich Lieb'!

ach mein' mich' lof' mir!

Laß ich immer bleib'n,

ein Geist' mit' dir,

Laß du mich' from' folgst! Laß groß' Regent!

Komm' selber from' Heil! Komm' selber Befehl!

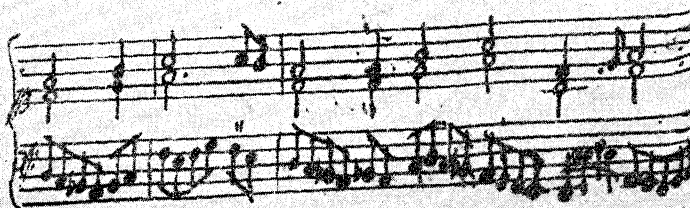
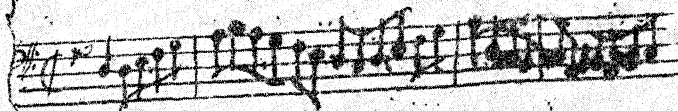
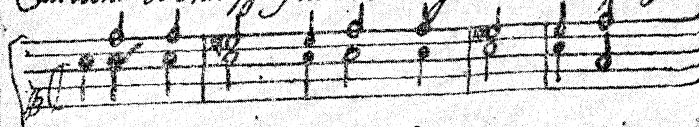
Ach dem' Tod! ach dem' Tod! und Ewig' of'n End!

## Von Vess' Kriese

als ich mich' nimm' in der Lusten' Zeit

In dem' so mich' garbild' 1697 octob

In dem' so mich' garbild' 1697 octob



O Jesus, my heart be but open to thee! 30  
 No strang Love, let ever be dwelling in me!  
 But Thine remain allways my Chiefest to be!  
 32.

Thou Crucifi'd Lover!

O Take me from Me!

That I allways hover  
 One spirit with thee!

Till thou shalt home fetch me; yet most Royal friend  
 Come thy self Lord Jesus! come thou self attend!  
 O Come thou! O come then! and stay without End!

6. Upon Rest.

As I once the Wilderness, in Poverty,  
 had me so weary with Labour.  
 m. October 1697.





31.

1.

In this world's <sup>3.</sup>un-wholedge therein  
 Can find no Rest nor Cheering;  
 All our own Rest- and works the best  
 Will quite be disappearing;  
 But He that will- in ~~Grass~~ <sup>Grass</sup> Still  
 With God his Love but bind him,  
 He shall now here- and evermore  
 in Highest Rest well find him.

2.

Each Day that springs- Vexations brings,  
 With certain Cares and Sorrow;  
 Yet shall the smart- not once our heart  
 Be grieving till the Morrow:  
 Gods Promise True- is daily new  
 to hearts in him <sup>abiding</sup> ~~resting~~  
 In his good Grace- in every Case  
 we still may be confiding.

3.

Contentedness- and Godliness  
 are Gifts that best should please us;  
 The Rest shall be- all added free Eph 6.  
 If we possess but Jesus;  
 Then rich we are- like Angels fair,  
 and tho we here are dying;  
 Yet ~~Body~~ <sup>Soul</sup> and Spirit will  
 with Comforts be supplying.  
 Ah God let me <sup>4</sup>burn ardently  
 in thy sweet Love forever!



Dein Hülfe mir, O Gott, wenn mich ein Feind  
 Von deiner Hülfe will trennen!  
 Laß mich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und seinen Geist, mit deinem Geist,  
 Laß Abba Ratten nennen!

5

Hülfe mir, O Gott, so wird es sein:  
 Ich werde dich ewig lieben  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!

6

Mir werden zwei des Sabbaths Tage  
 Als ruht und friedlich sein  
 Und alle Feind, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!

6

O Gott, ich werde dich ewig lieben  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!  
 Und dich, O Gott, nicht, ja, alle Feind  
 Mir deine Macht bezeugen!



Thy help me send when e'er the fiend  
 me from thy Rest will sever !  
 Let Heart and Mouth in constant Truth  
 Thy Might acknowledg rather !  
 And my Spirit with thy Spirit  
 May call thee Abba Father !

5.

From Self save me : so shall I be  
 thy endless habitation .  
 When will thy Son with me be one  
 in blest Incorporation !  
 When shall I Rest from acts unblest .  
 and only work thy Pleasure ?  
 And so henceforth with Heart and Mouth  
 be true to thee, my Treasure !

6.

We wait the dear Sabatick year  
 of Peace and judgment greeting  
 All Enemies - made then thy Prey .  
 and at thy feet submitting :  
 When unto thee shall every knee  
 in all the world be bowing ;  
 And all in One united grown .  
 but in thy Love be flowing .

7.

Most faithful Lord - think on thy word :  
 Deliver the distressed  
 which trust in thee - altho they be  
 under the Yoke oppressed :

copy

O Mann welch' Lieb ist Dein Leben  
 Von einem Offener Wunder!  
 Und Lamm haas zum Sabbath Jahr  
 Das fressen von allen Seiten!

# 7. Von Dem neuen Jungfräulichen Kraft Leib.

Morisson das Jahr 1800  
 sind seine gesammten Offener bafsch  
 Was selber mifer befehle sein.  
 Geseht in der Natur der Natur  
 No 1699 Fbr.

Das ist so gar Verbleibung in der Natur der Natur,  
 Das ist der Fall der Natur der Natur der Natur!  
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 Das ist so gar Verbleibung in der Natur der Natur,  
 Das ist der Fall der Natur der Natur der Natur!

When wilt thou then - the yoke of Sin 39.  
 remove from thy Creation?  
 And call thy Host - from ev'ry Coast  
 to th' Sabbath's celebration!

7. Of the Power of the New  
 Virgin's Body,  
 Wherein the Lord himself dwelleth  
 and Revealeth his Mysteries:  
 How it is to be Obtained.  
 Done in a Pensive Longing,  
 in Febr: 1699.

1. <sup>met: p. 17.</sup>  
 Alas how blind must be the Temporal things the Eye  
 Which shall the Glory see of the Light Eternity!  
 In truth, shall thy Desire in Heaven still remain,  
 So must thou all what is of Temporal refrain.

2.  
 How Dumb must be the Mouth from Earthly things  
 Shall God divide thy Tongue by's spirits fiery power,  
 Shall thy Heart's fire but come with Heavenly flame  
 So must it wholly from all other business turn.

3.  
 How leer must be the Soul from Thinking & from Wiling  
 If that the Glory of the Lord - her shall be filling!  
 And shall the Lord at last himself to her reveal,  
 So must she not in spirit with Tively troubles deal.

4.  
 She must in spirit & Day of God be Recollected,  
 Like unto John & Paul, from senses quite distracted:  
 Forgetting their own selves, & neer a word in place,  
 Then Views the Lord himself in her with open face.



5. 34.

O Holy Day of Gods Grace on us for ever!  
 Chase out the Darkness Night, with all its Lords of Grou;  
 Hunt out all gloomy Clouds, Thou Powerful Shining Sun!  
 Erect also in us, for Thee, O God thy Throne!

Command the Soul her Sea, her Passions to relinquish!  
 And let her anxious fire in Light of Love extinguish!  
 Prepare the Temple too, the holy Virgin-life!  
 Of Wisdoms beauty full, the Lamb his Bride & Wife.

Let Her sink perfectly into his groundless Essence!  
 Into her mothers House, where she may have thy presence:  
 To draw her forth from Place, from Sense & Time that she  
 In Time, & evermore, thy pleasant Consort be  
 Amen.

---

The Power of Love  
 which conquers  
 The World, Sin, & Death.  
 in a  
 Pensive Poem.  
 Composed

1705.

According to the several Parts, the Melody may  
 be varied, as follows.

First Part.  
 Mel. page 1.

As



1.  
 Weil ich will nicht sein, Carl, dann trübsen abgejagt,  
 Weil ich allein das Leid nicht, das ich gefolgt, besagt,  
 auf ewig bleib, so geh ich mit ihm ein zu Noth und Noth,  
 Verfolgt ich dann, bis mich alle seine Noth.

2.  
 Es bringe an mich für diese Gerechtigkeit, ich gelbe  
 und nicht, so können ich, das ich der Gerechtigkeit  
 aber ich, so können: allein sie war Gerechtigkeit  
 Weil ich die Gerechtigkeit der Gerechtigkeit für ich, Gerechtigkeit.

3.  
 Das nicht, so können ich, so können ich, so können ich  
 Weil ich, so können ich, so können ich, so können ich  
 auf, so können ich, so können ich, so können ich  
 bis, so können ich, so können ich, so können ich.

4.  
 Das nicht, so können ich, so können ich, so können ich  
 Weil ich, so können ich, so können ich, so können ich  
 auf, so können ich, so können ich, so können ich  
 bis, so können ich, so können ich, so können ich.

35. Das nicht, so können ich, so können ich, so können ich.





35.  
1.  
As the Rescued Soul her Prince had disapproved,  
Since she was by her Friend, who followed, more beloved,  
And thought indeed with him to join in Marriage right,  
The former persecuted her with all his might.

2.  
He first began by force, to Resume her Riches,  
And made her Honour less, so that the Vertuous Keepers  
In her offended were; but yet she was content,  
Since her most loving friend still ever with her went.

3.  
The loss of such vain things she suffered most jolly,  
Since her beloved friend, all her most secret folly  
Had taken on himself, & Her too, for the best.  
By inward fullness He had brought to better Rest  
The Shame, the Scuff, the Scorn, the worlds bitter Reproachings  
In her most Noble Mind, occasioned strong Joyousings:  
Her Friend was now her friend, her Lord, her whole Defence.  
Her faithful Love to him, she found her best Defence.

a. the





36

She feared not her Foe, while on her Right her Hero,  
Who did her still Defend 'gainst Devil, Death, & Sorrow.

His true assistance was her safest Port in Storms;  
She did despise her foe, with his most potent Charms.

Out of his fullness she began to Dress her Rarely,  
And to the Marriage feast, be fitt, tomorrow Early:

And as she then began the Hosian<sup>6</sup> to sing,  
Then must Jerusalem with her Rejoyce and Ring.

Her Bridegroom did her lead into her Temple Inward,  
From whence, tho' something strange, her self before was debar'd.  
Her Lord did tell her there, that in his Kingdom she  
In Honour & Glory, like unto him should be.

And tho' He told her to, of Crosses near attending,  
She took no notice on't, but of her joys was minding;  
She hoped hourly th' out-breakings of his Might  
And for the chiefest Seat of Honour asked quite.

How gloud her joyful heart, when to the ParLOUR landing,  
As she, upon his Breast, his very Heart was feeling  
As He at Supper sat, In ardent Love, a Fellow  
Enkindled, and her fed with his own Flesh & Blood.

And then he did, at last, as Love and merit upon her,  
He cleansed her feet from Dust, to make her fit for Honour  
According to his word, In fully Clean, thought she,  
And I shall now this night, his Bridel Garb for wear.

She laid her self to bed, with thought clean and decant,  
The Coat she had put off, the Rest she thought was pleasant.  
Her soul true faithful friend from sleep would her defend,  
But caring not for that, to sleep she did intend.

12. He



12.

He made her understand 'twas now the time of tryal,  
Wherein the Princes might, who would take no denial,  
Already was begun; she now should watchful be,  
And join in fight with him against the Enemy.

13.

But still the curious thought of Kingdom and of greatness  
Had sunk it self too deep into her left-side weakness:  
The sleep was her too sweet thought of Rest was deep;  
The sword her changed feet, and sent her eyes to sleep.

14.

Then came the Prince's night, with cold & darkness to her,  
Like as a part in fortune, at once to over flow, & rise;  
She saw her self surrounded with swords & spears, & shields,  
Then flew she forth therefrom with unexpressed speed.

### Second Part.

Now have I light to prove, said she, the first of men;  
The happy-kind, by war, had me again retaken,  
And in sleep brought to rest; But still I cannot see  
Where am I now, where might my Deas, my Tongue be.

15.

Where is my Guide-given now? Now, has he me forsaken?  
Let He me go & stay, in this the my friends' confusion;  
Where now remains his Truth, where now he bound his heart,  
That all, no fear, nor grief, nor Death should ever part.

16.

Is this the glorious age? Is this the joyful greatness?  
Is this the Dignity? Is this the sweetest Nearest?  
Is this the Marriage-bed? Is this the Kingdom?  
Is this the crowning day? Is this the like to this?

17.

Now;



38.

18  
 How am I then preserved? or with my sleep yet drunken?  
 Oh No! I am indeed in deepest slumber sunk!  
 Terror doth shake my heart, in me is all mishap;  
 Despair, Doubt, & fear, & frightful Thunder-Clap.

19  
 Where art thou now my Son? I must in doleful pain be;  
 Since in this dark night no where expect to find thee.  
 Has now thy love an end? Forst thou no more for me?  
 How long shall I my Son, thus parted from thee be?

20  
 Oh Come my sweetest help! see how the foe doth wrong me;  
 How cruel thou such hard fate predestinate upon me;  
 The foe whom I despised as thou yet by me worst,  
 Do now without all fear, make me his only sport.

21  
 Most easily couldst thou have me from slaves diverted,  
 And as a Champion thee against my foe exerted;  
 Had I not quite and clean grown over my self to the  
 My blood was as pure as his, than thou was justified.

### Third Part.

Act. A Free fight came to in p. 1.

22  
 Thus Mordred the poor soul, she thus would agonize  
 He would the sword forgive: as if he must repent it.  
 What her self had misdone. He might the sinner be;  
 Without guilt, fault, or Crime, she would her kingdom on.

23  
 Till she thought on the foes from whom before she parted;  
 And from her bondage had most turbulently parted.  
 Then commended she herself the hardest fate  
 Her blood was now confused with that of her own kin.

24





24.

39.

Her Vail did hide her Head, & Snow-white silk her Body,  
 The foe she threatened Death, confirmed by Oath to slay;  
 But yet, she all these foes to conquer scarce believ'd:  
 She was both of her Vail, and Coat, at once bereav'd.

25.

Then flew she naked quite, & sought a place for hiding,  
 Her now revealed Shame she saw with great surprizing;  
 Her highly griev'd heart had now a deadly wound;  
 And from the feet to Head she pally was unbound.

26.

The Sargent, whom the Prince had lately constituted,  
 Spoil'd her, and with Blows, and many Traunts abused:  
 And also bound her feet with fetters and with Bonds;  
 And in the Prison there he fasten'd her hands.

27.

Then she first Rigid awoke, & first saw her own folly,  
 Now through Her only fault she in this State did tarry:  
 What innocent was he, she thought, whom first she blam'd;  
 With loud bewailing cries his faithfulness she nam'd.

28.

She knew for happy grief not what to be beginning,  
 Her flaming Springs blaz'd still down her Cheeks were running;  
 Was wither'd Day & Night, but now 'twas too late;  
 Yet tho' the harm was done, she staid & cou'd not part.

### The fourth Part.

Mel. page 26 following.

29.

Oh, had I known that she my Friend not disappointed,  
 Had she the foe had still in thought and words disappointed:  
 I were I lately Dead and in a happy place,  
 With, for Reproach and Shame, and now her hide my face.

30.

Oh, had I but that time been watchful! and supposed  
 My weakness, freshly lost, and not the Right corrected!

Es war in Josephs Herz von dem Nord in der Welt,  
 Da mir geistlich in uns fochte, bricht in dem

31.

Auf daß ich von Gerecht was an mich selbst geliebt!  
 Auf daß ich mein Gemüth zu einem Werk geliebt!  
 Auf daß ich ihm die Zeit mit seiner Lieb empfange!  
 Auf daß ich meine Seele zu einem Werk geliebt!

32.

Auf daß ich meine Zeit in der Welt zu sein vergesse  
 Daß ich in der Welt zu sein vergesse  
 Es war in der Welt zu sein vergesse  
 In der Welt zu sein vergesse

33.

Auf daß ich in der Welt zu sein vergesse  
 In der Welt zu sein vergesse  
 Es war in der Welt zu sein vergesse  
 In der Welt zu sein vergesse

34.

Auf daß ich in der Welt zu sein vergesse  
 In der Welt zu sein vergesse  
 Es war in der Welt zu sein vergesse  
 In der Welt zu sein vergesse

Die Welt zu sein vergesse

Auf daß ich in der Welt zu sein vergesse

35.

Auf daß ich in der Welt zu sein vergesse  
 In der Welt zu sein vergesse  
 Es war in der Welt zu sein vergesse  
 In der Welt zu sein vergesse

36.

Auf daß ich in der Welt zu sein vergesse

Die Welt zu sein vergesse

40.

Parte



So were I without doubt, from him not separable <sup>40.</sup>  
 Whence as my Conscience now, ~~the~~ <sup>my</sup> quarters desperata.

31.

Oh, had I thought ~~upon~~ <sup>upon</sup> what often he has told me!  
 Oh, did I but my mind to what he taught but hold me!  
 Oh, had I him that time with secret love embrac'd,  
 And hated my own Soul, so were I not misplac'd.

32.

Oh, had I, wretched Soul, not been so quite forgetful  
 That I had promised I would till Death be faithful  
 So were I never brought to such a heavy fall  
 Through such a Craggy <sup>man</sup> ~~man~~ more than too oft in all.

33.

Oh, had I nee belthought, at first when he did warn me  
 Of Misery at hand, which highly did concern me  
 Most truly I should then have taken better care,  
 And should now with Content, on his Right hand stand here.

34.

Oh, had I rightly lost the faithfullest that ever  
 Was Trusty friend! so were I from him parted never!  
 The Love had us then made fast fast till in the grave:  
 Forgiven am I now, cause I forgiven have.

### Fifth Part.

Mel: A True friend came to see, p. 1.

35.

As she with fore said wise, too late with Censur braced,  
 Had said I! Had I! oft with many Tears repeated,  
 There gleam'd the former doer, which yet was from her sight,  
 And rose to flame in her, as from the Altar bright.

Mel: What care I for the World, p. 36.  
 Or O God Do fromer godpided.

36. Next

[illegible]

37  
 That John was up to water before Communion  
 in bottle and spirit was in his hand. Let him find  
 his own way of soul the way of love  
 John's father in law was in the way of love

38.  
The windfall and monthly price of the first in the market being  
well as the number of gallons of water in the spring  
the water in the first and second of the same  
In the first of the first and second of the same

Das heißt, Sie werden nicht bittren, und all' folgenden  
 Jahren in jedem Monat einen festen Betrag von  
 1000 Mark an die Kirche zu zahlen, und die  
 Kirche soll Ihnen dafür die Hälfte der Kosten  
 der Predigten bezahlen.

<sup>40.</sup>

Die plätz der haiden die flöz mit pley und ein vnder  
Mör sind auch jenen also das man den fien  
der faden frey des flößling mit der miltz schiff  
sind mangel hat nur oft zu leben kungen großt

21.  
 Seydrey ist gottetronnen und preist sein gott  
 sonne, füllst dich in seinen vortagen, preist!  
 in seinen taten! und lobt sein gott  
 denn er ist unser schutz und tröster.

Sie Gott, segnet die unsre Eltern aufgezogen  
 in dieser heiligen Stadt & bringe ihnen Segen!  
 Beschützen Sie uns, unsern Eltern!  
 Beschützen Sie uns, unsern Eltern!  
 71.

36.

Most justly flies He me, since I have Him forsaken,  
aid me, and lets me Err on his foes' Strands; mistaken;  
Which I, befo' it before, as friends respected, age.  
And most part of my time with them did pass away.

37.

With Damage I have now first found I did mistak' em;  
will then wholly now, and not by halves pay 'em.  
They think indeed I must be their eternal slave,  
And that I must remain in Death and Ruin's grave.

38.

Must it be at last! I feel, without Repining,  
since I am in Decay, and all my Strength declining;  
From Labour withs devour'd, my Beauty now is ~~gone~~ lost;  
In head of Grief I hear nought but sob's their heart's sore.

39.

In head of Oys of joy, my Spirit's scarce justiz'd;  
now all my Hopes & Dreams the flames of Life are kindled;  
Instead of Love's chaste fire, I feel a foreign flame;  
For Grief and Delour, I now know what I am.

40.

Plunge the plunging jar, with Thoughts my Soul already;  
And only Sin on Sin, adds ore me in this Body;  
The Mischief makes strokes with folded fists at me,  
And makes me weary of, get in this Life to be.

41.

Yet safer I Gods wrath, and praise his judgments Righteous,  
tho' yet so gracious deals with my broke faith & trespass;  
Yet do I love him, and do kiss his Rod severely,  
when He doth thus correct, it is not heavily.

42.

The Love begins in me, with longing to be by him,  
In this dark, gloomy night, O that I could spy him!  
O that I could but see him whom my Soul doth love,  
O that I could but speak with him when I have grief.

43. *Prayer*

43.  
 Ich will mit sterner kraut, mit stich in grünen gästen  
 Dein feind schick dir selbst wie maydalena klagen!  
 Weil mein gäster mich geschick im netze sein  
 So wirden sie mit mir geschick an der sein.

44.  
 Der heimliche dillus art ist sein dillus geschickte  
 Bekanntheit ist sein dillus geschickte dillus gäster:  
 Als ich gäster sein magst du dillus dillus wach;  
 Dillus dillus dillus dillus dillus dillus dillus dillus.

45.  
 Soll ich dillus dillus dillus dillus dillus dillus dillus dillus  
 So wird ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus.

46.  
 Und wenn mein dillus dillus dillus dillus dillus dillus dillus dillus  
 Als ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Dillus dillus dillus dillus dillus dillus dillus dillus  
 So will ich mit dillus dillus dillus dillus dillus dillus dillus dillus.

47.  
 Ich will dillus dillus dillus dillus dillus dillus dillus dillus  
 Soll ich dillus dillus dillus dillus dillus dillus dillus dillus  
 So wird ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus.

48.  
 Ich will dillus dillus dillus dillus dillus dillus dillus dillus  
 Soll ich dillus dillus dillus dillus dillus dillus dillus dillus  
 So wird ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus.

49.  
 Ich will dillus dillus dillus dillus dillus dillus dillus dillus  
 Soll ich dillus dillus dillus dillus dillus dillus dillus dillus  
 So wird ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus.

50.  
 Ich will dillus dillus dillus dillus dillus dillus dillus dillus  
 Soll ich dillus dillus dillus dillus dillus dillus dillus dillus  
 So wird ich dillus dillus dillus dillus dillus dillus dillus dillus  
 Von ein dillus dillus dillus dillus dillus dillus dillus dillus.

43.

42.

Would with silent speech, with Hand & Tears down flowing,  
 His fiery golden feet, as Magdalen me throwing;  
 Since my feet has me brought to grief in high degree,  
 So shall his feet to me, a hopeful Anker be.

44.

How friendly mild is He, a steadfast help in sadness;  
 How merciful his heart, a Fountain full of gladness:  
 As freely seven times a day, forgive I would,  
 He said by seventy, I multiply it should.

45.

Should I, a Sinner, be so gracious to a Sinner?  
 No, must I needs conclude, His Grace is Endless sinner.  
 For One poor stragled Sheep, he leaves the Flock alone,  
 And from the Righteous he, to Sinners soon is gone.

46.

But when my feeble Eye the Prodigal but seeth,  
 How that the tender heart, so loving to him fleeth,  
 More than the faithful Son, which yett had gone astray,  
 So will by near, in me, Triumph break out, for joy.

47.

Therefore had I but so much strength, as him to follow,  
 Had I but means where with to follow me in my sorrow.  
 Yea, were I from these Bonds, & Prison free, I still  
 Would surely find him out, he may be where he will.

Sixth Part. Mel. p. 1.

48.

Hereon the Lord began to think of ways more sure,  
 How she might make the Watch more carefully secure:  
 He pondered up & down, at last this thought was One,  
 Her forward nature she might keep from Idleness.

49.

From thenceforth she forbore, all of complaining weary,  
 Her fetters, and their weight, she could with patience bear.

She

Am Himmel? Hollenfort lumbis/ischig Ziege  
alt. fällt für Helle. Wird am täglichen Erwachen.  
52

50

50  
 Der hochwirdtliche Herr Landt- und Herrschafft Rath,  
 so sich zu dem hochwirdtlichen Herrn Landt- und Herrschafft Rath  
 Ich hab gar sehr zu danken, so viel ich mich bemühen  
 als was ich mich zu danken in der Welt zu sein  
 C 2

5

als war es von Vortheil in der Philosophie zu sein.  
Den Lesern werden sie so dergleichen Rasonire  
daß sie es nicht anfangen werden, es ihnen gleich richtig  
zu zeigen. Dann wird ein großer Nutzen sein.  
Für den Fall, daß es nicht anders sein mag.

52

52  
Nun aber in der Pflichten derer, so Verpflichet  
sind, ein wenig zu sehen, was sie zu thun  
haben, und was sie zu vermeiden haben.  
Zu thun, das ist, die Pflichten derer, so  
Verpflichet sind, zu thun, und zu vermeiden,  
das ist, die Pflichten derer, so Verpflichet  
sind, zu thun, und zu vermeiden.

53.

53.  
 I will be in possession of your letter, and  
 will be waiting for it in the future. I  
 am sure it is not for me to be in the  
 and the whole of the world is in the  
 +11

54.

Es kann für gewiß der Befehl überwinden,  
Ihr mittheilte Ich war mit demselben wohl zufrieden.  
Und was ich jetzt noch zu sagen habe, das kann ich  
Ich selber nicht mehr schreiben. Ihr Freund.

2

Der sagt der sagen was ein fernerer langes sind also:  
Dinck der geistigst isten mit dem ersten folo:  
der sagt der sagt die, so war die dach gelien,  
In vollen der acten bese der hies auch an.

Dieben den Satz

43

In Hovigor. Meteorj.

تجدید



She learnt so well to draw the heavy, anxious yoke #3.  
As were she full of joy to do her daily work.

He would not, as before, the Misses be sermon-hating,  
He let them in their way, with her be ever folding:  
And what was stranger yet, he acted as did they,  
As were the slave too in their Phylitian way.

With <sup>his</sup> face acting she with joyful reason carried,  
That they did never see what in her breast she carried,  
Yet from her now and then a sigh would come to light,  
Then said she it was nought but a poor <sup>love</sup> <sup>boy</sup> did bite.

But then, when in the Night she was consaid in Prison,  
Her very Heart and Eyes with streams of Tears were drench'd.  
Yet dare she now no more in Anguish vent her Grief,  
For fear they may perchance, the Kingsdome overtake.

Since she had, by her wit, beguiled them, which however  
and their first watchfulness with more confidence deter-  
Therefore she sought now how she might might be gone,  
and her beloved friend's own foot steps follow on.

And now almost was heall'd where she was deeply wounded.  
Her middle-body was with Rags now well surrounded:  
But now her greatest care was to break through the wall.  
Her fetters, with her hands she could not break at all.

considering what the Gift, pure Oil, a Lamp, and Minister he thought would be enough to help her from this Quarry. He laid these things down by; but hardly this was done. When her old friend, her dear, his love delivered on.

Seventh Part  
former melody.

56  
 Derb war das fergun klug, der / so noch nicht gesehen  
 sind da sie eben walt mit lampen sammer gesen  
 erlebte er / so und brach den kumpen, / so nicht mehr  
 Das war der lönge am bieder trafen dort mit dem

57  
 Der hat die nicht wofur dem fernen fernen jügend  
 mit klug und klug, / so von grünen fernen jügend  
 fienfaden / fienfaden ging der fienfaden fienfaden  
 Das klug der klug fienfaden und der klug fienfaden

58  
 Der Velle klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
 Der klug der klug der klug der klug der klug der klug

59  
 Der klug der klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
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 Der klug der klug der klug der klug der klug der klug

60  
 Der klug der klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
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61  
 Der klug der klug der klug der klug der klug der klug  
 fienfaden der klug der klug der klug der klug der klug  
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62  
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 fienfaden der klug der klug der klug der klug der klug  
 Der klug der klug der klug der klug der klug der klug





63  
 Demnächst das Demuthigheit, Verfallung, Beschlag, Ach,  
 Vergrößerung Weisheit, Kritik, Gantz & Gantz, nützliche  
 Demnächst die, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst.

64  
 Die, selbst, der, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst

65  
 Altem als, der, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst

66  
 Die, demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst  
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67  
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68  
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69  
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70  
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 demnächst, demnächst, demnächst, demnächst, demnächst, demnächst

63.

45.

Flaughtly, Magnanimous; Reserv'd was Civility;  
 Squandering was Pleasantness; & Strife, Open heartily:  
 Scolding he called Zeal, the Knave, a Man of Sense,  
 And so forth blended he the worlds Innocence.

64.

Himself, he Clothed oft, as he thought fitly banded,  
 As Messenger of Peace, told what the Lord commandet.  
 And since the Right side, the Soul was now defiled,  
 He, by his Apeing tricks, had her by near, beguiled.

65.

But as the Lord appear'd in Servants state with her,  
 And in the bright Love he sweetly there did view her.  
 She knew him presently, and was most hearty glad,  
 Only for fear and Shame, she scarce knew w<sup>h</sup> she did.

66.

She then, in Anguish great did tremble, near to swooning;  
 That her sad, sinful fall with many Tears bewailing:  
 That she for a long time no word from him did hear,  
 Her Heart still gave her that He hated her by near.

67.

But as the Lord at last the fright in her had stilled,  
 And her weak Spirit too with Oil of Joy had filled:  
 Also her Darknes had enlight'ned with his Light,  
 He would he should just now, perform of Marriage right.

68.

Not yet, reply'd the Lord, you lye yet hand enthral'd  
 In this Princes kingdom, yet ne'er shall be recalled,  
 What I have said I'll do, if you'll but follow me,  
 Then soon the joyful Day of Marriage you shall see.

69.

The Lord intended staid, the Prince to frustrate him,  
 With all his Apeish works, she now resolv'd to hate 'em:  
 Only she was herself, now hated as acurst,  
 And persecuted quite, as was declar'd at first.

70. Soon



70

46

As soon's the Prince perceiv'd the Lord had been there with  
 le in his Kingdom w'd Deceit and fraud together:

He would now Golly be, now worship him he would,  
 But still his intent was to kill him if he could.

71

He sought with many Pranks, the Lord to have seduced,  
 but still the Wisdom won't by him be so abused:

The Lord did yet avoid his falsehoods slattering,  
 Therefore w'd he at last quite the Old serpent's Sting.

72

He then sent out his Troops to seek the Lord abiding:

Must the Soul for Aye be slave with him residing:

The trick luck'd him so well, the Lord assur'd he fast:

The Soul which had escap'd ever now again in nest.

73

What Melancholy Means The therein has been making  
 Was here Observ'd both more near her undertaking:

The Prince did then himself, as he felt saw her so,

When she would, as fore said, with Lumps & Blains go.

74

He would not as before, with Apish courtings flatter.

But for her love care's, 'twas now another matter

Wherein he had to do: He made himself as free.

That she his wish'd heart now fully could see.

Sighs Hurt.

This part may be only Read.

Welcom: to the Symp, with Hooping: I'll be ha'v'ing,

Welcom my trusty joys from Heaven to Earth's joyous:

What I am not say, I will: and you say, I'll delight

O yes, you are, I see, your pocket body quite.

The Sly Fox never sought Goss, to purr, or to catch an

With such an evil fraud, nor ever to be watch, on.

The





The hunger-bitten Wolf, a Sheep devour may, 47.  
As I have long'd for you, since you were lead away.

How many Days and Nights, as Roaring Lyon manner,  
Have I upon her track Her sought, to wait upon'er?  
The Raven, and Vulture ne'er covets Canon more  
Than I have left for you, tho' you forgot me fore.

78.  
Our Penitence I prais, that you have with my Serpent  
Not now again return'd: I cannot hide how I regret  
We're all in love with you, give quite your heart there.  
So shall you by us be a very common whore.

79.  
What have you now of it: that you have us forsaken,  
And have your foamings with those Mad-brain'd beggars taken  
As in these Rags? yet tell I you by faith of mine,  
I love you more there in than a thousand fatted Swine.

80.  
Therefore have now good Mood, the Company is scatter'd  
And the seducer who you quite too much have flatter'd  
I have now in my pow'r, and by the setting Sun  
I'll hang him on the Cross, like as a thief be hung.

81.  
And then I will with you, my worthy whore, deal cheer,  
According to my lot, who will you then deliver?  
I do desire them all, that in my Kingdom live,  
That all the World is mine, 82 there's none like to me.

It can I not this night, enjoy you at my pleasure,  
Must to Judgment go, to Sentence that I receive;  
And then, when my Revenge is by his Death set free,  
You shall be only mine, and therefore watch your nights.

### Ninth Part

Met. A True friend came to see, p. 1.

83.  
 Ein Töchter waldst ihr Land, ihr Gram und Eifer schwinden  
 Als ihr das süßste Schmuck und Eifer mich zu finden  
 Der Ehemann fortz' weggeht wie mitten in der Pfad  
 Gung nicht mit Worten such ich ihm, ob er auf dem Land  
 84  
 Darin was ich in der Erde ich in der Erde  
 In der Welt, Gott, so ich in der Erde und in der Erde  
 Der Pfad in der Erde, so ich in der Erde und in der Erde  
 85  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 86  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 87  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 88  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
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 89  
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 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 90  
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 91  
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 92  
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 93  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 94  
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 96  
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 97  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
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 98  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 99  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 100  
 Die Pfad in der Erde, so ich in der Erde und in der Erde  
 Die Pfad in der Erde, so ich in der Erde und in der Erde



83.

48.

Her Soul was now for Grief, for Rage & Zeal near fainting,  
Thus of Prince with Joy, & Blasphemy was taunting:  
Her burning Heart enrag'd, as in the Battle hot;  
She strove not now with words, but Doing was her thought.

84.

Her strait way she did take of Hammer with hands double,  
Confidence, God saw her Misery and trouble:  
She smote of hardy Rock, till Flame came with of stroke.  
Then lighted she her Lamp, until of Day light broke.

85.

Her Fetters on her feet, she smote them quite a/under.  
(This indeed well strove, & Rightly is a wonder.)

And then, yet after this, with Lamp in hand she came,  
And set her Javel on fire, and sped her through of flame.

86.

I follow now the tract which my Lord went before me,  
And she, which will no soon unto my Saviour bear me:  
My Person's now on fire, and tho' it be not down,  
Nor all my feet quite Choke'd, yet follow I of Crown.

87.

Which me my King will give, & that of his mere grace,  
And set me on of Throne in his Majesty's place:

Only his Heavenly Love shall be my joyful choice;  
Then shall I share with you, with, & him rejoice.

88.

Then shall my Dear, on me, his Rights be bestowing;  
Then shall I quite & clean in his sweet Love be flowing:

Two, who then shall be contracted into One;  
My Heart & his shall then one burning flame be shown.

89.

How he join would here, what I shall there display him,  
How I have fought here, in my soul's fight for him:

Oh, what sweet Comfort will be flowing forth from him!  
Which full of Mercy is, which he will me impart.

90.



49.

90.

And when he shall behold how sorely I am wounded,  
 How many Distractions are thereby on me founded:  
 In truth his tender Heart with compassion sighs,  
 And O, how soon will He a Cure on me bestow?

91.

I know he goes away from me, I know he's full of Sorrow,  
 I know he Repeth not by Night until the Morrow:  
 I know he sighs for me, I know he for me longs,  
 Since his heart well does feel what troubles mine brings.

92.

Therefore when I shall once be where he is arrive me,  
 How will He be there with full joy receive me!  
 Half in a Raptur'd Love He'll turn into me soon;  
 And then with out all doubt, grant me a former boon.

93.

I shall the Marriage-feast with him enjoy for ever;  
 For Recreation, I shall privately know one rather.  
 O when I think on this, I lose my strength & sense,  
 And my whole Mind is gone away to him from hence.

94.

I see how he doth love the Golden Scepter to me,  
 See too how the Prince at my feet hangs up the key;  
 I see how all my foes are quite destroyed & slain,  
 I see how He for me, the Kingdom taketh on.

### Tenth Part.

chd. A True friend came to sa. p. 1.

95.

As she this manner was by her love reeking smiting,  
 In morning dress to him with joyful cheer her bringing:  
 She quite and clean forgot that Judgment did him hold,  
 Since she could not believe what her of Prince had told.

96.

But after soon she saw a multitude at distance,  
 An Armed Men, & in of midst, without resistance:

Ich muß in der Hof an Bäumen an der Straße  
 Sie daß der süßen Welt, in der die Welt ist.

Metod. 97. Die Fromme Gott

Ich! sag! sie ist die Welt dem besten die Welt  
 hat es nicht mehr denn die Welt der Welt  
 die Welt die Welt die Welt die Welt die Welt  
 die Welt die Welt die Welt die Welt die Welt

98. Ich soll dem besten die Welt die Welt die Welt  
 die Welt die Welt die Welt die Welt die Welt  
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99. Ich soll dem besten die Welt die Welt die Welt  
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100. Ich soll dem besten die Welt die Welt die Welt  
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101. Ich soll dem besten die Welt die Welt die Welt  
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102. Ich soll dem besten die Welt die Welt die Welt  
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103. Ich soll dem besten die Welt die Welt die Welt  
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 die Welt die Welt die Welt die Welt die Welt

Three men were yet more high, who on three trees were found.  
She thought the Prince's words, & then for grief would swoon.

97  
Mel. p. 17. In Jesus Living friend, &c.  
O! said she, is then this Profligate permitted?  
Is he my Friend o'er power'd, & has him thus committed?  
No! answer'd she, O no! I know my Hero well.  
No man can no man subdue, no, not the power of Hell.

98.  
He has of Death it self, the Living once quite destroy'd,  
And Vanish'd from the foes, as they him once annoy'd.  
The Ground which took him he did cast into the ground  
With but one word, when first true to him was found.

99  
It will I thither hast, & see what this has mov'd,  
May amongst the Ground perhaps find my Belov'd.  
And if I find him in distress among his foes,  
I will assist him, or with him my Life will lose.

100.  
I will not, as before, in all his trouble leave him;  
Here shall no Grief, nor Death, nor Prince, of me bereave him.  
There will I fight against the sin unto the Blood,  
Much rather I will die with a right Champion mood.

101  
Mel. A True friend came to see, p. 1.  
He forwards nimbly went in hopes he there might see him.  
But she could not over in such a Crowd I find him;  
O'er she thought could see, but lost as people mad;  
She thrust in through the Press, and by the Post she pass'd.

102  
He saw at first, the Mass, in the midst, & then discover'd  
How all his body o'er with clods of Blood was cover'd.  
The hard begourged skin with streams of gore surpris'd,  
And now pale Death was there seen fix'd in his eyes.

103.  
His mouth was pale & brown, his thick purple Cheeks abas'd,  
They had beauty lost, as fading flowers are us'd.  
With platted Crown of Thorns which at above was fast;  
All shew'd plain enough that he was the truest of the last.

104  
 Die Welt und das Leben wird bald sein  
 Gleich ein Haubt und ein Fuß, ein Kopf und ein Bein  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

105  
 Die Welt und das Leben wird bald sein  
 Gleich ein Haubt und ein Fuß, ein Kopf und ein Bein  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

106  
 Mein Gott! Mein Gott! Mein Gott! Mein Gott!  
 Alle die in der Welt sind, alle die in der Welt sind  
 Gott! Mein Gott! Mein Gott! Mein Gott!  
 Alle die in der Welt sind, alle die in der Welt sind

107  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

108  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

109  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

110  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

Metod. o Gott du frommer Gott

111  
 So ist es auch mit uns, wir sind alle  
 Ein Haubt und ein Fuß, ein Kopf und ein Bein

104  
 His Hands and Feet bor'd through, & springs the from was flowing,  
 And round about the Cross the purple gore was strowing:  
 Pitch-darkened was the night, & short his Light withdrew,  
 Ashamed to see if works of such a murdering Crew.

105.  
 The High-surprised Soul was now with fright astonished,  
 Her Senses, Speech, & Sight, were all from her quite banished:  
 She thought she knew the man, & yet she did mistrust  
 Because he was so chang'd; then out in Cry he burst,

106.  
 My God! My God! wherefore hast thou me so forsaken?  
 As the voice did hear, she found her not mistaken:  
 As he to God so cry'd it was all her Doubt away,  
 O yes it is my friend, said she, it is my joy!

107.  
 As she this scarce had said, she straight was seiz'd with fainting,  
 Her now quite weakened strength was altogether wanting:  
 Then straight she lost her sight, her speech, her sense and all,  
 Her weakened body then down by the Cross did fall.

108.  
 Her face did chance to fall, and in his blood was lying,  
 Which now congealed was) as would it be supplying  
 With a cold kiss there to, but the cold kiss so rife  
 Awaken'd in her a new supply of Life.

109  
 To come she to her self, and when her Eyes were open  
 She saw Him, on whom was no life more to be hopey:  
 Tho' He was Her own Life, & whom she lov'd so well  
 That she, liv'd in Death, by him ass'd to dwell.

#### Eleventh Part.

Met. In Jesus loving friend, &c. p. 17.

110.  
 He said, with weakened voice, so have I lately found him,  
 In whom my Soul doth love, but how they did wound him?  
 But



Steh an am Creutz! und singend mit dem Tod!  
 Gottes den Tod laß! von Gott in selbner Noth!

333.  
 Solan mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!

332.  
 Mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!

333.  
 Und schick mich dir mein Leben willig geben  
 Ich hab mich gantz ergeben! Ich hab mich gantz ergeben!  
 Ich hab mich gantz ergeben! Ich hab mich gantz ergeben!  
 Ich hab mich gantz ergeben! Ich hab mich gantz ergeben!

334.  
 Mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!

335.  
 Mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!

336.  
 Mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!

337.  
 Mein Bräutigam! Ich hab mich gantz ergeben!  
 Ich hab mich dem dich, mein Leben übergeben!  
 Es wird dich, son in mir dein Tod weil ich dein Glied!  
 Und du mein Bräutigam, mein Leben, dein Tod ist mein Glied!



But here upon the Cross! and striving now with Death,  
 Forsaken too of God in this his latest breath.

111.

Tell then my Bridegroom Dear, to whom my self I've given,  
 I cannot without thee, enjoy a longer living!

Thy Death does work in me, for thy member ~~and~~ I  
 And Thine my Head, & Life, therefore with thee I'll die.

112.

Now am I well content! now am I well provided,  
~~And~~ also in death, from thee am undivided.

The Death did me fright, when I liv'd by thy near,  
 The same is now my joy, since thou art dying here.

113.

And should I not with thee, my Life, now Death endure:  
 Since thou hast dy'd for me; and me life to procure  
 Canst in the Prince's Realm, without thy Father's night,  
 And since thou hast for me, thought thy own Kingdom light.

114.

O Strange unheard of Love! O Faithful to a wonder:  
 Who follow'd me when I was no Repentance under:  
 For my degenerate fall, not yet observ'd in me:  
 So follow thou, Death O faithful Lover, thee.

115.

O Treason, jail of Grace! which me so soon erected,  
 When I so oft did fall, after I thee affected!  
 Yea when thou even wouldst not suffer death for me,  
 I did thee then forsake, and thou not true by thee.

116.

But now I kneel to thee with firmer Resolution,  
 Thou who now dost my Death with unwept effusion,  
 I now my life do hate! I wish thy death to me!  
 I will deny my self, but no more deny thee.

117.

I seek not as before, by thee Repentant wholly  
 In Night, within my bed, but in the Grave (say I)

end

Und meintest dich so sein! ich sah dir für dich  
 Ich dich sein schon dein nunst, ich dich dich.

118

Melod. Die Gabe ganz zu dir.  
 Nach dem die Gabe mit ihm zu sein, ich dich dich  
 Auf dich dich dich dich dich dich dich dich dich dich  
 und dann dich dich dich dich dich dich dich dich dich dich  
 da dich dich dich dich dich dich dich dich dich dich.

119

Sie dich dich dich dich dich dich dich dich dich dich  
 und dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich

L. M. D.

Nach Satz

An die Gabe dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich

120

Ich dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich

121

Dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich

122

Dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich  
 dich dich dich dich dich dich dich dich dich dich

My Resting place shall be: and now I think it good, 53.  
That I there fall asleep, by thy feet, I thy Rod.

118.

Mel. A true friend came to see, p. 1.  
After the soul with him, to Die was now concluding,  
And highly was content, she then found death intruding.  
And fairly ended had her high LOVE song, at most,  
Her Dear Cry'd once more loud, & then gave up Ghost.

119.

He saw the last End of her souls own soul with a king,  
And was her self there with most favourably partaking.  
Lord my spirit I do commend into thy hand  
And she, and took there on with him a blessed

END.

### Last Part

To the Enlightned. souls, yet in y<sup>e</sup> first Love.

120.

Ye souls who from the Love of this world are awaken,  
Ye, who most truly have of the Lords Love partaken:  
Ye, who have in your selves, the Lord in his dear light  
Beheld as in a glass, with an uncovered sight;

121.

See you how this poor Soul her Countenance defaced,  
After the Bridgroom had her inwardly embraced:  
See you how she has Err'd: see how she's gone astray  
After she had resolv'd to wedd the Lord alone.

122.

Judge not before the time, nor too soon the offender!  
Deal in mercy with, and spare her but tender:  
I let but judge in you the Love that's true & right,  
Or else your clear light will be turn'd to darkness.

123. Absolutely

123

Es kommt das Gott kühn der Karl Wagner  
 Gedichte freilich gar wunderbarlich  
 Es kommt wie denen die Gott loben auf der Welt  
 Der aber anders zum besten wird als dem.

124

Weshen ich dich so kühn dich aber nie verlassen  
 So laßt dich ich noch lobt mir in der Kinder Jahren  
 So laßt dich was verlißt dich schon der Welt Lust  
 Allein der anderen Weltung mich gebracht.

125

Es laßt dich der Qual in Jahren Kinder Jahren  
 Laßt dich gar wunderbarlich Verführung selbsten  
 Allein die wußte mich was? was? warum? wofür?  
 Die glückselig würde dem in allem Vergessen.

126

So ist die auf die Welt. Ich danke dir mein bester  
 Laßt dich ich für allein Verführung selbsten  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann

127

Im fall ich aber ja wohl der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann

128

Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann

129

Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann  
 Die glückselig mich der für, dann, dann, dann, dann, dann

123.

54.

Knowledge too that God, this Soul did keep, & guide her,  
 And that he did this, just, oft wonderfully lead her:  
 Know, all those who love God, their Sin, which they detest.  
 A every other thing, must all work for their best.

124.

But if you know this, and have no experience of it,  
 Think that you yet live in Children's years beneath it.  
 Indeed the first Days Glance has you enlightened,  
 But still the finishing remaineth from you hid.

125.

This Soul did also know, in childish years, more over  
 That she Temptations hard, and Trials too must suffer:  
 But still she knew not How? What? Why? nor yet what for.  
 She thought she still should be, in all a conqueror.

126.

So is she too at last; now knows she from beginning,  
 That none but her dear Lord, were tempted without sinning.  
 She gives the Honour Him, & thanks him for the same.  
 She sees that she deserves Rejection, Hate, and Shame.

127.

But if you still will have her faults exalted, even  
 Because that nine times more to Her, than you're forgiven.  
 So grant her this also, just one chief place to have,  
 And first Rabbits said to Jesus by the Grave.

128.

Let the Cock then Crow, since the Rock must be crying,  
 The morning Sun will be thrice stronger on hanging:  
 So will the Love, in him yet thrice as high proceed,  
 And Him as Pastor bid His Sheep to keep and feed.

129.

Think, the Beloved once a Shepherd quite destroyed,  
 And the Lord's Sheep by fraud to his own house conveyed:  
 But yet this Sheep did bring the wise King Solomon.  
 Who peaceably did lay upon his father's Throne:  
 David a Beloved. 130. David

130 David Heßler's gelehrt  
 Inmitten des Vosses, nur sage ich dir, die dich verläßt  
 Knecht des Vosses, nicht die Knecht des Vosses  
 Das ist die Gottes geist, die Knecht des Vosses  
 So war die ganze Welt, die Knecht des Vosses

131  
 Dantel der Satanas im Mord, im Mord  
 Weil es ein Mal am Feld, im Mord, im Mord  
 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord

132  
 Dantel der Satanas, im Mord, im Mord  
 Weil es ein Mal am Feld, im Mord, im Mord  
 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord

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 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord

134  
 Dantel der Satanas, im Mord, im Mord  
 Weil es ein Mal am Feld, im Mord, im Mord  
 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord

135  
 Dantel der Satanas, im Mord, im Mord  
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 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord

136  
 Dantel der Satanas, im Mord, im Mord  
 Weil es ein Mal am Feld, im Mord, im Mord  
 Altes, das für die Knecht des Vosses  
 Sind die Knecht des Vosses, im Mord, im Mord



130.

55.

Think, how the sleeping Saints had once their faith forsaken,  
 And dare not show themselves, for fear of being taken  
 Yet Gods spirit did seek them all, tho they were hid,  
 And all the world was by them enlightened.

131.

Think, how that Satan once for Moses's Corps contended,  
 Because He, by the Rock in faith had once offended:  
 Yet God did him, Himself later on Nebo's land,  
 And let the Disciples see him bright on Tabor stand.

132.

Think how that Satan stood on Joshua's right side, claiming  
 before the Angel, & with filthy cloths him shaming:  
 Tho he was as a Brand cleaved from the fire,  
 And Jerusalem built with the Elected choir.

133.

And what did Satan there, for all his Contention:  
 The Lord did chide and shame him for his bold pretension:  
 From Joshua's side took, what God before had look'd  
 And him with Mitre, & with Priestly Garments cloth'd.

134.

Will you then persevere still? will you use Contradiction  
 Among those who love the crown of death through affliction:  
 Since she has Erred, fallen, wounded, smother'd,  
 Her inward Beauty too with his body was cover'd.

135.

Will you fear your selves much more, while you yet stand?  
 And in the holy fear, that you may safely enter!

Like as a black night does the brightest Day devour,  
 So may your Light also in Darkness hide its Power.

136.

And since we have the weight oth working Days bearing,  
 Can we only, be such exchanges comparing:

But when we in Death stand on the end of a path, then  
 Will first of all in us the Lord's Day begin.

137.

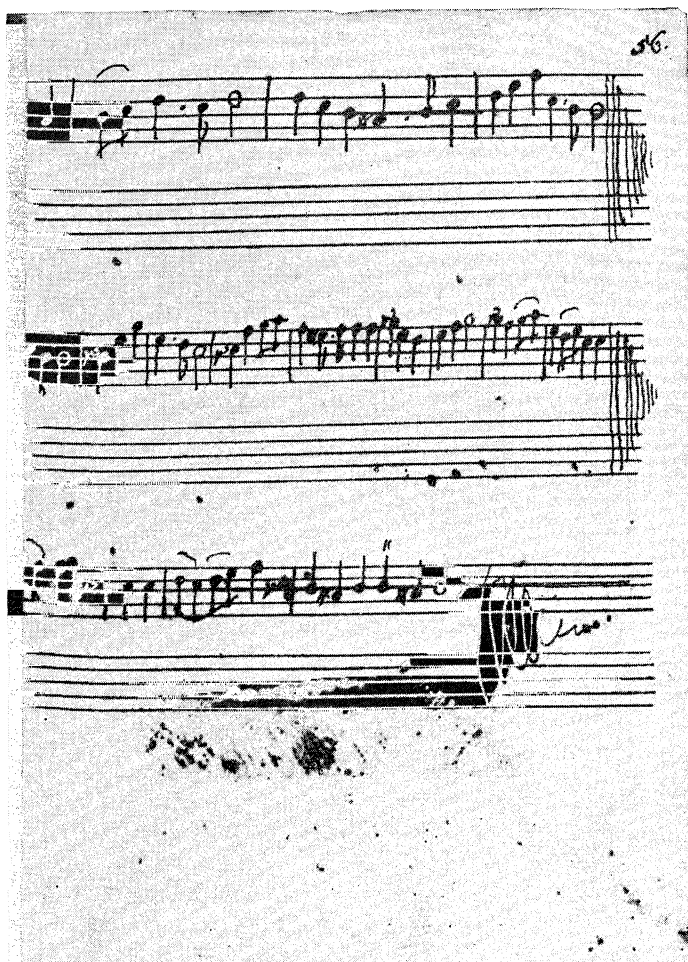
The image displays three staves of handwritten musical notation, likely from a manuscript. Each staff begins with a treble clef and a key signature of one flat (B-flat). The first staff contains the lyrics "Benedictus propter immen, istem In's d'el'ph'us etc. etc." The second staff contains the lyrics "Was frag ich nach der Welt etc. etc." The third staff contains the lyrics "O Gott der frommer Gott etc. etc." The notation is in a historical style, with various note values and rests. The paper is aged and shows some staining.

Benedictus propter immen, istem In's d'el'ph'us etc. etc.

Was frag ich nach der Welt etc. etc.

O Gott der frommer Gott etc. etc.







# A Loving Moan of the Disconsolate Soul in the Morning Dawn.

57.

Or, from the Will's Rising, falling, & still stand.  
As Play in Christian warmers House, very weak, in a small  
Zed, not unlike a Cylin. in May 1706.



## Contents.

The Soul does desire  
To have Nuptial fruit,  
But as she rose hie  
To soon in pursuit,  
The Bridgroom slept from her, & left her alone  
She wishes to be perfect Resigned, in moan,  
So finds she then lastly that most blessed one.

Here lye I. submissive  
And weak, in a shrine;  
O'er come and made passive  
With the sweetest pain:

I think

Ich laude dich bleibender Liebster Mayn  
 Alles was ich dir singe wird ewig verhört  
 und dir's zuvornstehende selbe Amen.

2

Ich mach ich mich / singen  
 Ich mach ich / singen  
 Das ist das / singen

Ich mach ich mich / singen  
 Ich mach ich mich / singen  
 Ich mach ich mich / singen  
 Ich mach ich mich / singen  
 Ich mach ich mich / singen  
 Ich mach ich mich / singen

3

O Götter der Erde!  
 O Götter der Erde!

Verleihen, Verleihen  
 Verleihen, Verleihen

Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen

4

Verleihen, Verleihen

Verleihen, Verleihen  
 Verleihen, Verleihen

Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen  
 Verleihen, Verleihen

5

O Götter der Erde!

O Götter der Erde!

O Götter der Erde!

O Götter der Erde!

O Götter der Erde!  
 O Götter der Erde!  
 O Götter der Erde!  
 O Götter der Erde!  
 O Götter der Erde!  
 O Götter der Erde!

I think on the Blooming of that lovely May, 58.  
Where I my Beloved shall ever enjoy;  
And this brittle Skit for a New do away.

2.  
The more I'm submissive,  
The more care I take  
From being seducive  
By the crafty Snake;  
To yonder Crystalline, Clear world to go,  
There where the Davidish, Conquering Hero  
Will lead me into his Triumphant-Tent too.

3.  
O Torment of Loving!  
O Plague the most sweet!  
Prolong, with removing  
The Day no more yet!  
But shorten the time! let the hour draw near!  
Think on thy most gracious true Promises Dear;  
And make it before the whole world appear.

4.  
Thou most hidden Manna,  
Whom I best love;  
O see how thy Ransome  
Is grieving for thee!  
O Hear but her fervent Prayer in this place;  
See how for great Troubles Tears flow down her face!  
And Thee, her own Eli, intreating for Grace!

5.  
O Spread out thy Garment  
Thou Heir of Ruth!  
Press in for preferment  
The Seal of thy Truth!  
Awake thou! and make thou the world in me;  
My God! see the Manhood is joined to thee!  
I Rest not until thou hast made it quite free!





6 39

Rebels, Eldest  
 then hast me Ransom'd  
 As I servant projected  
 the Love on me procured  
 In Laban's family; to me Erring, sheep  
 Beg thee give Children, with prayers most deep  
 That I not ungrateful, afraid fall asleep  
 Rachel is a sheep.

7

Thou hast me first, loved  
 With fidelity  
 How have I behaved?  
 Be gracious thereby!  
 Joy of ring for sinners, my faults do away!  
 Let me the former good follow on joy,  
 And have with my former some portion I pray.

8

I Rightly thus teized  
 Am fainting for grief!  
 I Rightly despoised  
 Am fainting in sleep!  
 (When I changed to weaver)  
 Had me in the Path  
 That I should not err to the left hand, or right  
 This groundeth the hope in me firmly, with might  
 That I shall once see thee my chiefest delight  
 Love gives the ascendant  
 In Prayers I've writ  
 That I be not despondant  
 When I am accus'd  
 From Sparks of Love she can make flames to arise  
 The weary and sick she as Mother soothes  
 And for those a dying, she life doth devise

11.  
 Du Willst mich Erfillen:  
 ach War ist mir sein!  
 ach Könter meinwillen,  
 nicht Kell mich sein!  
 Das ist die Welt und Qualität in mir,  
 doch meine Seele ist doch aller Ansehung  
 sind größer als was in mir in dir!

12.  
 Rabbuni! mein König  
 Liefen mich doch!  
 Liefen mich mein König  
 und ich bin dein König  
 auf das ist die Welt und Qualität in mir,  
 doch meine Seele ist doch aller Ansehung  
 sind größer als was in mir in dir!

13.  
 Rabbuni! mein König  
 Liefen mich doch!  
 Liefen mich mein König  
 und ich bin dein König  
 auf das ist die Welt und Qualität in mir,  
 doch meine Seele ist doch aller Ansehung  
 sind größer als was in mir in dir!

14.  
 Ich meine die Welt und Qualität in mir,  
 doch meine Seele ist doch aller Ansehung  
 sind größer als was in mir in dir!

15.  
 Das ist die Welt und Qualität in mir,  
 doch meine Seele ist doch aller Ansehung  
 sind größer als was in mir in dir!



60

She also would fill me  
 O were I but clean!  
 O could I once still me  
 this willing of mine!  
 O Thou who createst this willing in me  
 By thy Truth, I beg that it finish'd may be,  
 That both be for ever united in thee!

12.  
 Rabuni! most Royal (The Lord appeared)  
 touch Body and Soul;  
 Let me, the unloyal  
 press in through the Hole  
 Through which from thy Adam the Life did divide,  
 But let me assume it again in thy Side,  
 That I bring thee Nuptial fruit while I abide.

13. Eve is life.  
 We speak at the  
 mystery of the  
 opened side of the  
 new Adam.  
 Rabun' my desire  
 Why shiest thou me?  
 Wilt thou ascend higher (The Lord with drew.)  
 To take me with thee?  
 Oh hear I on begging the the most pensive NO;  
 How long! O how long shall I with out thee go!  
 This so sudden parting brings wretchedst Woe.

14.  
 I thought to Recover  
 the Comfort again;  
 But still I must hover  
 in Frost and in Pain:  
 Since his absence doth me now inwardly grieve,  
 Who did unexpected this wifet me give,  
 But now again left me to Hope and believe.

15.  
 Again I Submissive  
 lye here in my Shrine  
 What has me omiffive  
 occasion'd this pain?  
 As soon as my Will had giv'd its consent gave  
 I shoud I, O joyful! the Gift I should have;  
 There would I recover my Life by the Grave.

16. But

16.

Loch, laß mein Muth  
 ein wenig frohlich,  
 und aß der Stillen,  
 der sitzen vor sich;  
 Ja sehr uffmunter, mein Leben fruchtlich.  
 Denn ich will wimmeln im Erdenkinder Luth,  
 und froh und lebhaft im Leben haß.

17.

Stillen sprach:  
 Wie wohl mir rufst?  
 O stillen sprach:  
 Wie wohl mir rufst?  
 Die große gefangen und dankst du mir (Psalm 88),  
 dein Leben der ich dir wider bringe. + rufst  
 Am Tage ja nicht der unheimlichen Sorgen.

18.

Mit einem! ich klage  
 wie sehr mir an,  
 und ob ich schon  
 so lang ich schon  
 Angewandte zu geben, so müde ich sein:  
 und doch ich mein Vellornis stumm lassen;  
 so wird mein Leben gar bald. + rufst.

19.

Loch, wie mir ein Leben  
 sein will, so  
 so will ich sein  
 und immer  
 Ja will ich anders sein mit Leben und sorgen,  
 (so ist der Vater die Kinder wohl sein)  
 Es wird mich mit Leben und sorgen  
 20.

Loch, wie ich am Leben  
 der Vater das ich  
 und dann mich  
 in der Welt.

Do.

16.

61.

But as my will dying  
a little arose,  
From Inward still lying  
came from its repose,  
There sunk I down deeper, My Life he went up:  
Now See I lamenting this Crucifying Cup;  
And dying, Repenting the evillest swap.

17.

O Rightly thus planged!  
Where will thou now Rest?  
O faulty Degraded!  
Where seekst thou thy best?  
Thou lyest afflicted in Grief and Dismay (Job: 20:9).  
Thy life is now from thee again took away;  
Accuse not the just one who left thee this day.

18.

In no wise! but blaming  
my self, now in vain;  
Yet tho' I'm complaining,  
I'll venture again  
To Hope, and Intreat him to remember me:  
And could my will only but settled be,  
My Lord, and my Life I then quickly should see.

19.

Yet since I know whither,  
and where is his Place;  
So will I hark thither  
with speediest Pace:  
There will I with Knocking, and Praying begin,  
A Father will let his own Children come in:  
He'll grant to me, Penitent, Grace from within.

20.

But as I am Mortal  
and subject to Death,  
And can't reach the Portal  
of the Angelick hilt;

Therefore

So laß dich erlösen mein Geist ihm nachlassen  
und bleib ihm ob der nicht ferner zu sein  
Denn wird sich dem sehr das Leben nicht lassen.

21  
O Jesu mein Leben!  
mein Heil mein Gott!

Dem ich mich anvertrauen  
dein Leben und Tod!  
In diesem alle meine Sorgen und Trübsal,  
Dach mein Erbarmen das ich gebiet  
und segest die seligenden dein Geist!

22  
Ach bleib mit Gnade  
noch ein wenig bei mir!

Wage nicht zu der Erde  
zu werden und zu sein  
Ach laß dich erlösen der alle meine Trübsal!  
Du sollst die seligsten werden und sein  
Gott der dich die seligsten werden!

23  
Gott dich ich beilich:

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Im Will. Ich dich ich beilich!  
Ich dich ich beilich!  
Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Ich dich ich beilich!

Therefore that my Spirit then after him go,  
And so if he can be brought down here below;  
So shall out of Dying, the Life again grow.

62.

O Jesus! my Living!  
my God, and my King!  
To whom I've me given  
in Life, and Death's King;  
Thou in whose all-hearing Ears soundeth all what  
This my poor creature, soul before thee has brought,  
And kept the ~~nothing~~ <sup>nothing</sup> ~~and~~ <sup>nothing</sup> ~~estate~~.

O look thou with favour  
yet once more on me!  
Since this bad Behaviour  
I have been ~~sinning~~ <sup>sinning</sup> ~~in~~ <sup>in</sup> ~~thy~~ <sup>thy</sup> ~~gracious~~ <sup>gracious</sup> ~~view~~ <sup>view</sup>  
Thy mercies might forgive, in ~~thy~~ <sup>thy</sup> ~~gracious~~ <sup>gracious</sup> ~~view~~ <sup>view</sup>  
Deliver me from the ~~debt~~ <sup>debt</sup> ~~of~~ <sup>of</sup> ~~my~~ <sup>my</sup> ~~sin~~ <sup>sin</sup> ~~with~~ <sup>with</sup> ~~speed~~.

With Reason I suffer,  
I have it ~~deserv'd~~ <sup>deserv'd</sup>!  
Thou ~~must~~ <sup>must</sup> ~~my~~ <sup>my</sup> ~~will~~ <sup>will</sup> ~~offer~~ <sup>offer</sup>!  
Thy will then ~~within~~ <sup>within</sup> ~~me~~ <sup>me</sup> ~~be~~ <sup>be</sup> ~~ever~~ <sup>ever</sup> ~~most~~ <sup>most</sup> ~~nigh~~ <sup>nigh</sup>!  
Until mine upon thine does fully rely,  
That nothing may sink it, or raise it more high.

Did by thee O ~~Christ~~ <sup>Christ</sup> ~~thou~~ <sup>thou</sup> ~~know~~ <sup>know</sup> ~~me~~ <sup>me</sup> ~~pre~~ <sup>pre</sup> ~~vail~~ <sup>vail</sup>!  
Lower ~~thy~~ <sup>thy</sup> ~~will~~ <sup>will</sup> ~~in~~ <sup>in</sup> ~~me~~ <sup>me</sup> ~~without~~ <sup>without</sup> ~~fail~~ <sup>fail</sup>!  
O Endlessly faithful! I must then admire!  
If we beg an ~~end~~ <sup>end</sup> ~~to~~ <sup>to</sup> ~~it~~ <sup>it</sup> ~~retire~~ <sup>retire</sup>!  
But give us the ~~God~~ <sup>God</sup> ~~without~~ <sup>without</sup> ~~any~~ <sup>any</sup> ~~desire~~ <sup>desire</sup>.

So will I ~~then~~ <sup>then</sup> ~~let~~ <sup>let</sup> ~~me~~ <sup>me</sup> ~~stand~~ <sup>stand</sup>!  
And over me let ~~thee~~ <sup>thee</sup> ~~have~~ <sup>have</sup> ~~thy~~ <sup>thy</sup> ~~own~~ <sup>own</sup> ~~free~~ <sup>free</sup> ~~hand~~ <sup>hand</sup>!  
Therefore ~~thine~~ <sup>thine</sup> ~~or~~ <sup>or</sup> ~~correct~~ <sup>correct</sup> ~~come~~ <sup>come</sup> ~~to~~ <sup>to</sup> ~~me~~ <sup>me</sup> ~~or~~ <sup>or</sup> ~~go~~ <sup>go</sup>!  
Give ~~present~~ <sup>present</sup> ~~or~~ <sup>or</sup> ~~take~~ <sup>take</sup> ~~them~~ <sup>them</sup> ~~bring~~ <sup>bring</sup> ~~thy~~ <sup>thy</sup> ~~or~~ <sup>or</sup> ~~bring~~ <sup>bring</sup> ~~his~~ <sup>his</sup>!  
If I can but have thee, thy will may be so.





*A Comfortable & Encouraging Song; 63*  
*Made intentionally for two longham Widows:*  
*but here for common good something altered:*  
*By occasion of a great Cold which seized me*  
*in July 1706.*



*When wilt thou, Comfort of my Soul,*  
*In kind degrees leave me:*  
*For that this bitter, deadly Cold*  
*Alas! to Death does press me*  
*I hope and wait,*  
*And in a Strait*  
*Expect of thee my Comfort.*  
*When wilt thou, sweet Comfort,*

*So many Anger filling year*  
*In waiting I have carry'd,*  
*But Oh! for now: as truly I fear*  
*That I shall not be carry'd*  
*By thee*  
*My self by thee*  
*At thy Right hand I'm pleas'd*  
*And will be Right hand pleas'd.*





3.  
 My stature groweth Pale and Cold,  
 My strength has me forsaken;  
 In my best years I am grown old  
 Since I can't overtake him.  
 Whom me has lov'd,  
 But now has griev'd  
 In that he does decline me;  
 Therefore I needs must pine me.

4.  
 This Restless Longing is the Snare  
 That makes me deeper sinking;  
 I doubt I am out of his care  
 Of whom I'm always thinking.  
 The silent smart  
 Does break my heart!  
 O God! to whom shall I't utter;  
 This Plague so sweet and bitter.

5.  
 You Salent's Daughters! Nymphs of State!  
 If you can him be spying,  
 I beg that you to him relate  
 The Danger I am lying;  
 But Promise true  
 That's ever new;  
 By strongest Bands of loving,  
 Till he, to me be moving.

6.  
 But you that have done even as I,  
 And lost your life with Languor,  
 Who feel the King of Death, thereby  
 The highest Torment and Anger;  
 How judgment Right  
 Of braken flight  
 Doth you accuse with anguish,  
 So that your life doth languish.

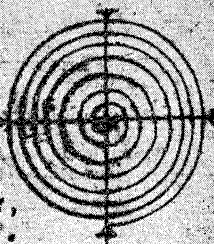
7.  
 However! This I say yet true,  
 Let's therefore not despair.



That God his goodness still is new,  
 And heareth all our Prayer:  
 In his judgments  
 His heart relents;  
 In mercy he'll Relieve us.  
 In's Fathers Arms receive us.

8.

It is the Fathers wisdom so  
 To Exercise his Children;  
 For them in Right way, Right to go,  
 And off them to bewilder  
 Till they're quite clean  
 In heart and mind,  
 And then shall come nigh him,  
 And ever more be by him.



Then shall they be quite one with Him,  
 And with his Son One making;  
 And of his splendid Godhead beam  
 On Earth, here, be partaking:  
 And their Bridegroom,  
 Their God his Lamb  
 Will there himself Receive them  
 And never more will leave them.

10

Therefore let's be in these Right ways  
 With Courage forwards flaying  
 And on the Bloody Conquest-Days  
 With Red-hot Eyes be seeing:  
 When wee upon  
 This way go on,  
 We find the Bridegroom's Tent,  
 Then Rise ye up to Conquest.

11

Rise! Rise! O you elected One!  
 On Christ his Death Revive you!

At right

Entsetzt nicht für den Macher-Haft,  
 Golt wird die Feig verhoffen  
 Aich! gese aus  
 Vom Himmel her!

Gott wird mich from - Ermanen  
 All dem mich befohlen  
 Raelim gese Jesus Christ!  
 auf mich und die ritter!  
 gese ein dem das ist Lich!  
 Mein bließ dem wige gese!  
 Es wese der Herr  
 Und die der Herr  
 In die folgt der reize fende.  
 Und die der Herr

# Der 2. Psalm Davids

Christus ist der Herr, der die Welt regiert  
 Gese und die Welt



1.  
 Ich bin in die Welt gekommen, um die Welt zu erlösen  
 Ich bin in die Welt gekommen, um die Welt zu erlösen  
 Ich bin in die Welt gekommen, um die Welt zu erlösen  
 Ich bin in die Welt gekommen, um die Welt zu erlösen  
 2.  
 Mein Reich ist nicht von dieser Welt  
 Mein Reich ist nicht von dieser Welt  
 Mein Reich ist nicht von dieser Welt  
 Mein Reich ist nicht von dieser Welt

Afright not for the Martyr groans, 66.  
 God will the Conquest give you:  
 Arise! go out  
 From Joyful rout!  
 God will with Honour crown you,  
 And for your Labours Own you.  
 Keep in remembrance Jesus Christ!  
 Look not back nor be sorry!  
 Remember how thou purchas'd bist!  
 No blow's thy eternal Glory!  
 The Strife thou hast  
 Is quickly past,  
 Then Endless Joy does offer!  
 Therefore a little suffer..

The 121 Psalm of David.  
 Comfortably paraphras'd, into of the 121 Psalm.  
 Arias Rosenblatt, Bamberg 1791.



When in Distress and need I lift mine Eyes above  
 Unto thy Mountain high, with nothing and desire;  
 Then shall thy Angel come, and thou shalt me restore.  
 And I shall not be moved, for thou shalt me restore.  
 The Holy and Eternal Spirit shall be with thee,  
 And thou shalt be my Father, and I shall be thy Son.  
 And thou shalt be my Father, and I shall be thy Son.  
 And thou shalt be my Father, and I shall be thy Son.

3  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

4  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

5  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

6  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

7  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

8  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

9  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen

10  
 O Jesu Christe laß mich in deinem heiligen Geiste  
 die heilige Schrift zu lesen verstehen  
 und zu verstehen die heilige Schrift  
 Amen mit dir und der heiligen Schrift zu lesen







Ich will dich nicht verlassen  
 den treuen Gatten  
 den ich so lieb habe  
 allzeit mit mir abgeben  
 demnach dem Gattin

Ich will dich nicht verlassen  
 den treuen Gatten  
 den ich so lieb habe  
 allzeit mit mir abgeben  
 demnach dem Gattin

Ich will dich nicht verlassen  
 den treuen Gatten  
 den ich so lieb habe  
 allzeit mit mir abgeben  
 demnach dem Gattin

Ich will dich nicht verlassen  
 den treuen Gatten  
 den ich so lieb habe  
 allzeit mit mir abgeben  
 demnach dem Gattin



## The Best Choice

I love my best girl  
The friend - the truest friend of my heart  
No others shall my heart be true  
Through life - through loving me so true  
I will be true  
For ever yours your true friend  
John W. Smith

[illegible]



2. 69

My ear shall to his voice alone  
 With ear — with earnestness apply it,  
 And when a stranger brings his own  
 I smelt — I railway will deny it.  
 A man cannot  
 With his lot <sup>Grateful lot</sup>  
 Two ad — two aduers parties follow,  
 To shall me Jesus hallow.

How Heart refreshing good does pack  
 His no — his people love out flowing,  
 And should I then another well  
 Could feel — could follow who I'm going  
 Following clay  
 Upon his way.  
 To feel — to follow with most hearty  
 With the beloved party.

The Taste of his sweet love I keep  
 Which has — which has my heart renewed,  
 The last moment of my days I keep  
 My cry — my crying heart renewed  
 O Jesus hear  
 In my prayer.

Thy faith — thy faith have prayers displaying  
 No longer to delaying.

The Magnet-needle coming near  
 Attract from — attract from the iron distance  
 And takes before quite no distance  
 Tell He — tell He has Her calling out  
 And face my heart  
 With his love dart  
 He touched — it touched with flowing I know  
 Therefore they are together

7  
Und ob die Sonn der Nord-Flam  
Im summe Wapenst Troben  
Sind es auch solche Waller-son  
Sich es auch im Wapen-son  
Der summe-son  
Will sich nur zu der summe  
an allen delfind Enden

8  
Abend-son der summe  
Wapen-son der summe  
Sind es auch solche Waller-son  
Sich es auch im Wapen-son  
Der summe-son  
Will sich nur zu der summe  
an allen delfind Enden

9  
In Nacht es auch der summe  
Wapen-son der summe  
Sind es auch solche Waller-son  
Sich es auch im Wapen-son  
Der summe-son  
Will sich nur zu der summe  
an allen delfind Enden

7.  
 And tho thou art, like the North Star,  
 In Hea—— in Heaven altified,  
 And I on Earth so distant far,  
 I'll fol—— I'll follow, undenyed,  
 Still thee my Light,  
 And my Eye sight  
 Shall still—— shall still be turned to thee  
 From every place, and woo thee.

8.  
 At Distance yet I hear thy voice  
 When my—— when my Heart can but reach thee  
 And I again observe the choice  
 Which thy—— which thy dear Mouth does teach—  
 And the thought known  
 In Heavens Thron  
 From me—— from me at such a distance,  
 Thou'rt present with assistance.

9.  
 The Needle can no more be said,  
 But loof—— but loofeth quite her station  
 If she, with fat, be only swayed,  
 Of Poles—— of Poles it has no station.  
 So shall my sight  
 No other Light  
 Nor Love—— nor Love again betide me,  
 But only Thine shall guide me.

JUSTUS FALCKNER, HYMNOLOGIST, MUSICIAN  
AND FIRST CLERGYMAN ORDAINED  
IN PENNSYLVANIA

JUSTUS FALCKNER was the younger brother of Daniel Falckner,\* a leader in the Theosophical Brotherhood in Europe as well as on the Wissahickon, and accompanied him on his return to Pennsylvania, after a successful mission to Europe, in August, 1700. His father, Rev. Daniel Falckner, was the Lutheran pastor at Langen-Reinsdorf near Crimmitschau, district of Zwickau in Saxony, where Justus was born November 22, 1672, and where his grandfather, Rev. Christian Falckner, also Lutheran pastor, had died November 5, 1658. Maternally as well as paternally his forebears had been clergymen.

The Falckner brothers were educated as theologians in the expectation that they would follow their sires as ministers of the Lutheran faith, and Justus was first a student at Leipsic, under the distinguished philosopher, Thomasius,† and later at Halle where he matriculated in 1693. It was at Halle that he cultivated the art of hymnody as an outlet for his spiritual aspirations, following the Lutheran standards based indiscriminately on Scripture, the Latin and Hussite hymns and popular folk songs. That at Halle he was in intimate association with the eminent German Pietist, August Herman Francke,‡ who was

\* For account of Daniel Falckner, *vide* Sachse's *German Pietists in Pennsylvania*, 1694-1708; Daniel Falckner's *Curieuse Nachricht von Pennsylvania, Anno Dom 1702*, and Schmauk's *Lutheran Church in Pennsylvania, 1628-1800*.

† Sachse's *Memorial of Justus Falckner*, p. 15, for portrait and brief sketch.

‡ *Ibid*, p. 16.



*Academicus Hallensis.*

A STUDENT AT THE HALLE UNIVERSITY, 1698-1700.

*Justus Falckner*

From Sachse's *Justus Falckner Memorial*

his preceptor in oriental languages, is shown by Francke's incorporation of several of Falckner's hymns in his revised hymn-book, the *Geistreiches Gesang Buch*, Halle, 1697.

The most noted of the Falckner hymns, *Auf! ihr Christen, Christi glieder*, a stirring composition, of eleven stanzas of six lines each, well calculated to arouse the religious fervor of the worshipper, is found on page 420 of the original edition, set to the melody of *Meine Hoffnung stehet feste*. Dr. Sachse, in his *Justus Falckner, Mystic and Scholar, Devout Pietist in Germany, Hermit on the Wissahickon, Missionary on the Hudson. A Bi-Centennial Memorial of the First Regular Ordination of an Orthodox Pastor in America, done November 24, 1703, at Gloria Dei, the Swedish Lutheran Church at Wicaco, Philadelphia*, says of it:

"Originally the hymn was designated, 'An encouragement to conflict in the Christian warfare,' and was retained by Freylinghausen in the make-up of his *Gesang Buch* of 1704, but in subsequent editions it was relegated to the *Anhang* or appendix. Thus in the edition of 1731 it became hymn No. 634, p. 769.

"From the very outset the hymn came into extended use in both Europe and America. It became a favorite hymn with the so-called separatists, or dissenters from the orthodox church, and was incorporated into their hymn-books; a prominent instance being the *Davidische Psalter Spiel der Kinder Zions*, Berlenburg, 1718. This was the first distinct hymnal published for the use of the Separatists.

"In America it was incorporated in the celebrated *Zionitischer Weyrauchs Hügel*,\* of the Ephrata Community (Saur, 1739, hymn 395, page 444); also in the *Kleine Davidische Psalterspiel der kinder Zions* (Saur, hymn 38,

\* The first book printed by Saur. For account of it see the *Deutsche Pioneer*, vol. viii, pp. 47, 475.



page 41), and a number of other early American hymn-books. It is also to be found in the Manuscript Hymnal of the Zionitic Brotherhood, which is known as the *Paradiesische Nachts Tropffen*, 1734 (Hymn II, p. 6).<sup>\*</sup> This hymn, after a lapse of two centuries, is still used by nearly all the Protestant denominations in Germany, and is retained in their hymnology in America as well, the latest instance being its retention by the Lutheran Church of the United States in their new German *Kirchen Buch*, wherein it is hymn 331. Especial attention is called to it in Stip's *Unverfälschter Liedersegen* (Berlin, 1851).

"Julian, in his Dictionary of Hymnology, mentions the following translations into the English language: 'Rise, ye children of Salvation' (omitting stanza four) in Mrs. Bevans' *Songs of Eternal Life*, 1858, page 10. Three cantos have come into use, the translations of stanzas one, three and nine, in Dr. Pagenstecher's collection, 1864; of stanzas one, five, nine and eleven in the English Presbyterian psalms and hymns, 1867; and the Temple Hymn-Book, 1867; and stanzas one, five and eleven in *Laudes Domini*, New York, 1884.

"Another of his hymns is *If our all on Him we Venture*, a translation of stanza three, as stanza two of hymn No. 1064, in the supplement of 1808 to the Moravian Hymn-Book of 1801. Still another celebrated hymn attributed to Justus Falckner is:

O Herr der Herrlichkeit  
O Glantz der Seligkeit,  
Du Licht vom Lichte,  
Der Müden süsser Saft,  
Des grossen Vater's Kraft,  
Sein Angesichte.

<sup>\*</sup> Collections of the Historical Society of Pennsylvania.

This hymn was also printed in the *Weyrauch's Hügel* (No. 475, p. 540) and Saur's *Psalterspiel* (No. 361)."

The length of Falckner's academic and theological term at Halle is uncertain, but he had reached the diaconate before he was induced to remove to Pennsylvania, which removal, as before stated, was accomplished in August, 1700, in company with his brother, Daniel Falckner, Johann Jauert, Arnold Storch, John Henry Spröggel,\* Ludovic Christian Spröggel and others, all of whom reinforced the Community on the Wissahickon.

In Germantown his scholarship and civic interest brought him into notice, with the result that he was elected a burgess † not long after his arrival. At a Court held in the German borough 7 November, 1700, he appears to have sat as a justice. Shortly after this he is found continuing his theosophical studies in solitude on the banks of the Wissahickon under the guidance of Magisters Kelpius and Seelig, ‡ the latter the one-time secretary of the great Spener.

During this period of retirement Falckner fulfilled a promise, made before leaving Europe, to acquaint Dr. Heinrich Muhlen, an influential church dignitary in Schleswig, with the condition of the churches in Pennsylvania as he saw them. There may have been several letters, but the first found its way into print in Germany

\* *Ante* pp. 18-21.

\* *Vide* his autograph in Sachse's *Pietists*, p. 315. Sachse, however, uses but one l, while Pennypacker uses ll.

† Pennypacker's *Settlement of Germantown*, p. 288.

‡ Johann Gottfried Seelig (1668-1735), the successor of Kelpius as the spiritual head of the Brotherhood and the owner of a not inconsiderable classical library, Greek, Latin and Dutch. *Vide* Sachse's *Pietists*, pp. 335-340.

Abdruck  
Eines Schreibens  
An  
Tit. Herrn  
D. Henr. Mublen/  
Aus Germanton / in der Ameri-  
canischen Province Pensylvania, sonst No-  
va Suecia, den ersten Augusti, im Jahr  
unsers Hehls eintausend siebenhundert  
und eins,  
Den Zustand der Kirchen  
in America betreffend.

M DCC II.

TITLE-PAGE OF FALCKNER'S MISSIVE TO GERMANY, 1701.

From only known copy in the Rostock University Library.

From Sachse's *Justus Falckner Memorial*

and a single copy\* of this contribution to the history of Pennsylvania music was preserved among the archives of the University of Rostock, bound in with a number of other contemporaneous tracts.

The epistle, written from Germantown in the first year of the eighteenth century, is historically rich in local religious color as well as in its far-reaching appeal for music in Pennsylvania. It carries the vision of all that has followed whether of Nineteenth Century Bach Choir, or Twentieth Century Philadelphia Orchestra. It said, send an organ to the Swedish Church in Philadelphia. It meant, give us music that the people may praise the Lord.

The printed copy of the letter to Dr. Muhlen, before referred to, has been translated and is given in full in Dr. Sachse's *Justus Falckner Memorial*. It is addressed: "Shalom. Right Reverend, Most Learned, Especially Honored, Lord General Superintendent." After a lengthy introduction it says in part:

"The Swedes have two church congregations: one at Philadelphia, the capital of this country, and another several miles therefrom on a river called Christina. They have also two devout, learned and conscientious preachers, among whom I know *in specie* the Reverend Magister Rudman. He, with his colleagues, endeavours to instil the true fear and knowledge of God into his hearers, who previously, from a lack of good instruction and church discipline, had become rather unruly. The outward worship of God is held in the Swedish language, and partly according to the Swedish liturgy, as far as church ceremonies are concerned. . . .

\* A photographic fac-simile of this pamphlet is in the Collections of the Historical Society of Pennsylvania.

“I will here take occasion to mention that many others beside myself, who know the ways of this land, maintain that music would contribute much towards a good Christian service. It would not only attract and civilize the wild Indian, but it would do much good in spreading the Gospel truths among the sects and others by attracting them. Instrumental music is especially serviceable here. Thus a well-sounding organ would perhaps prove of great profit, to say nothing of the fact that the Indians would come running from far and near to listen to such unknown melody, and upon that account might become willing to accept our language and teaching, and remain with people who had such agreeable things; for they are said to come ever so far to listen to one who plays even upon a reed-pipe (*rohr-pfeiffe*): such an extraordinary love have they for any melodious and ringing sound. Now as the . . . Quaker spirit has abolished (*religiert*) all such music, it would indeed be a novelty here, and tend to attract many of the young people away from the Quakers and sects to attend services where such music was found, even against the wishes of their parents. This would afford a good opportunity to show them the truth and their error.

“If such an organ-instrument (*Orgel-werck*) were placed in the Swedish church (for the Germans as yet have no church, and the Swedish church is of a high build and resonant structure) it would prove of great service to this church. As the majority of the Swedes are young people, and mostly live scattered in the forest, far from the churches, and as we by nature are all inclined to good, and above all to what may serve our souls, such as the Word of God which is dead and gone, so are especially the youth; and it is so with the Swedish youth now under consideration. When they have performed heavy labor for the

whole week, as is customary here, they would sooner rest on a Sunday, and seek some pleasure, rather than perhaps go several miles to listen to a sermon. But if there were such music there, they would consider church-going as a recreation for their senses.

“Thus does Luther of blessed memory in one place highly recommend the use of the organ and sacred music for this very reason, that it is serviceable, and induces young and simple and, says he foolish folk, to listen unto and receive God’s Word. It would also prove an agreeable thing for God, angels and men; if in this solitude and wilderness, which as it were struggles under so many *Secula*, the Lord of Hosts, with whom there is fulness of joy and at whose right hand there are pleasures for evermore, would be praised and honored with cymbal and organ, as he hath commanded. And it may be assumed that even a small organ-instrument and music in this place would be acceptable to God, and prove far more useful than many hundreds in Europe, where there is already a superfluity of such things; and the more common they are, the more they are misused.

“If now Your Magnificence were kindly to intercede with his Serene Highness and Her Highness his Consort, and also with such other exalted personages with whom you are held in high esteem, and present to them the benefit to be hoped for; I doubt not, but that something could be effected. There are in Europe masters enough who build such instruments, and a fine one can be secured for 300 or 400 thalers. Then if an experienced organist and musician could be found, and a curious one who would undertake so far a journey, he would be very welcome here. In case this could not be, if we only had an organ, some one or other might be found here who had knowledge thereof.

"In conclusion I now commend YOUR MAGNIFICENCE to the protection and grace of God to all prosperity, and remain

to YOUR MAGNIFICENCE

- Germanton in the American  
Province of Pennsylvania, otherwise New  
Sweden, the 1st. of August in the year  
of our Salvation one thousand seven  
hundred and one.

For Prayer and service  
most devoted,

JUSTUS FALCKNER."

When and by what means this plan for instrumental music was met is not known. Scarcely more than two years later, however, a memorable event took place in the Swedish Church in Philadelphia, and the accounts thereof mention both an organ and an organist. This was no less than the ordination on November 24, 1703, by priests of the Swedish church and according to Swedish ritual, of the writer of the foregoing letter, Justus Falckner, to the ministry of the Lutheran Church to labor among the scattered followers of that faith in the adjoining provinces of New Jersey and New York.\*

The structure which gave the setting for the occasion was as yet unfinished. The ceremony was impressive in its stately simplicity. The Theosophical Brotherhood from the Ridge, under the leadership of Magister Kelpius, some in the academic habit of German Universities, others in plain homespun, occupied the front benches, while the rear of the church was filled with Swedes, some English churchmen and dissenters. It is said that a few Quakers

\* Sachse's *Justus Falckner Memorial*, p. 63.

and Indians were also present. To further quote Dr. Sachse: \*

"The service was opened with a voluntary on the little organ in the gallery by Jonas the organist, supplemented with instrumental music by the Mystics on the viol, haut-boy, trumpets (*Posaunen*) and kettle-drums (*Pauken*). After this they intoned the Anthem: *Veni Creator Spiritus*.

"While this was being sung, a little procession of six persons entered the church by the west portal. First came two church-wardens, then the candidate for ordination, with Rev. Andreas Sandel as sponsor by his side; lastly, Revs. Erick Biörck † and Andreas Rudman, the latter as suffragan or vice-bishop.

"As the little procession reached the chancel rail, the two wardens (*Eldeste*) stood on either side of the railing, while the suffragan and the two pastors entered within the chancel and ranged themselves in front and at either side of the altar, upon which were placed a crucifix and lighted tapers. The suffragan was robed in a girdled surplice, with chasuble and stole, while the two assistants wore the black clerical robe (*Schwarze Taler*). The candidate, wearing the collegiate gown of the German University, knelt before the rail, upon which a chasuble (*chor hemd*) had been previously placed."

The anthem ended, the dignified ceremonial proceeded step by step until the oath of office was administered by Rev. Andreas Sandel, acting as consistorial secretary, when the candidate again knelt "while the Brotherhood intoned to the soft strains of instruments, the hymn:

'Veni Sancto Spirit,  
Reple tuorum corda fidelium.'

\* *Justus Falckner Memorial*, p. 64 *et seq.*

† Indiscriminately written Björk, Biörck, Biörk.



"During the singing of this hymn, the suffragan, assisted by the two clergymen, invested the candidate with the chasuble and stole. When this ceremony was completed and the hymn sung, the suffragan repeated the Lord's Prayer, while he imparted the Apostolic succession by the laying on of hands. After this came the invocation and the benediction. The Theosophists then intoned the 115th Psalm: *Non Nobis Domini*, during which the little procession reformed and as the last verse was sung slowly left the church, and the solemn and impressive ceremonial which marked the first regular ordination of a Protestant clergyman in America was at an end." \*

A certificate\*, such as was used by the Swedish Lutheran Church of that day, was signed and sealed by the three officiating clergy† and duly delivered to the newly ordained presbyter, "on the day of his inauguration in the year 1703 at Wicaco in Pennsylvania."

Dominie Falckner immediately left Philadelphia for his untried missionary field and from that time until his decease in 1723, he labored indefatigably among the Low Dutch and High German Lutheran Congregations, the center of his activity being in New York and Albany, with preaching stations at widely divergent points along the Hudson, in East Jersey and at Staten Island.

\* The original ordination certificate, supposedly lost for more than two centuries, was recently discovered in St. James' Lutheran Church, New York City.

† Andrew Rudman, formerly pastor at Wicaco, afterwards of the Lutheran Church in New York, and now about returning to his native land;

SEAL

Erick Biörck, Pastor of the church at Christiana;

SEAL

Andrew Sandel, Pastor of the Lutheran Church at Wicacoa in Pennsylvania.—*Vide Sachse's Justus Falckner*, pp. 62-70.

SEAL

Exacting as were his ministerial functions he early found opportunity to prepare a work on the chief articles of the Christian Faith, which may be said to be unique in being the first orthodox Lutheran text-book published in the Colonies. The fac-simile of its title-page which appears elsewhere is from Dr. Sachse's *Justus Falckner Memorial*\* and from the same source is the translation of its title:

"Fundamental Instruction | upon | certain chief | prominent articles of the | Veritable, undefiled, Beatifical | Christian Doctrine, | founded upon the basis of the Apostles | and Prophets of which | Jesus Christ | is the cornerstone, | expounded in plain, but edifying | Questions and Answers. | By Justus Falckner, Saxo | Germanus, Minister of the Christian | Protestant so-called Lutheran | Congregation at N. York and Albany. | Printed in New York by W. Bradfortd, | 1708.

"The body of the book consists of a series of questions and answers. The last two pages are taken up with hymns. The first, of three stanzas of ten lines each, is a Dutch translation of Luther's hymn, *Wir glauben all an einem Gott*. This is followed by a hymn to be sung before the sermon, which has four stanzas of four lines each. The last one is a hymn of two stanzas of twelve lines each. These are evidently of his own composition and, without doubt are the first original hymns published in the [Middle Colonies].

How far Justus Falckner aided his brother, Dominie Daniel Falckner, in the organization of the church at Falckner Swamp, on the Manatawney tract in Pennsylvania, the earliest *German* Lutheran congregation instituted in the Colonies, is uncertain. He seems not to have

\* Pages 86-88.

**GRONDLYCKE ONDERRICHT  
VAN**

**Sekere Voorname Hoofd-stucken, der  
Waren, Loutern, Saligmakenden,**

**Christelycken Leere,**

**Gegronder op den Grondt van de Apo-  
stelen en Propheten, daer**

**Jesus Christus**  
**de HOECK-STEEN.**

**I S.**

**Angewesen in eenvoudige, dog stigtelycke  
*Vragen en Antwoorden,***

**Door**

**JUSTUS FALCKNER, Saxe-  
Germanus, Minister der Christelycken  
Protestantsen Genaemten Lutherschen  
Gemeente te N. York en Albanen,  
&c.**

**Psal. 119. v. 104. (God) is Woort maecky my  
*Kloek; daarom hate ick alle valsche Wegen.***

**Gedrukt te Nieuw-York by W. Bradfords;**

**1708**

preached there after his ordination, in 1703; nor did Daniel Falckner long continue his work at that place, but is found, from 1714, ministering to the Germans scattered over a wide territory in East Jersey. After the death of Justus Falckner in 1723, Daniel Falckner for a time served all the congregations between Albany and Staten Island. In 1741, he was living in retirement near New Germantown, Hunterdon County, New Jersey, where he probably died shortly afterward, but the place of his burial is not known or that of his brother. Their deeds are sparsely recorded in church registers, but their names are preserved in their writings and in the tract known as Falckner Swamp.



*Dit is het Zegel  
Copij van D. Falckner*

SEAL OF DOMINIE JUSTUS FALCKNER (ENLARGED).

In reviewing the contribution made by the Mystics of the Wissahickon to Pennsylvania music, it must be recognized that these scholarly men brought with them, from across the great waters, the spirit of music, which dwelt among them in their solitudes along the Ridge. By this spirit's grace and power they were able to give the note of joyousness to the consecration of the Swedish Lutheran Church at Wicaco, on the First Sunday after Trinity, July 2, 1700, at which they not only acted as choristers but furnished the instrumental music as well,\* repeating this in part, if indeed not wholly, at the ordination of one of their own number, Justus Falckner, on that memorable November day, in 1703.

Of the organ, which had its impressive part on the last occasion, only the fact of its being within the walls of Gloria Dei at that time can be authoritatively stated. This is a very early reference to the definite use of an organ in any Protestant Church in the American Colonies, but how such organ was obtained and how owned must still be left to conjecture. Had it been sent direct from Sweden, in

\* "The event was made the occasion for a festival that extended over three days. It was opened on Saturday, July 1, with a jollification or *kirchweih*, held after the manner of the Fatherland. On Sunday the consecration services took place. Pastor Biörck preached the sermon from the text 2 Sam., viii, 29, and christened the church "Gloria Dei" (*Gud's Ahra's Huns or Gottes Ehre*). Upon this festive occasion a great crowd was present, not only of Swedes and Germans, but English as well. The latter were so numerous that Pastor Biörck was forced to repeat his Swedish sermon in English at the close of the services.

"Prominent among the great assemblage were the Theosophical brethren from the Wissahickon, who not only furnished instrumental music . . . but acted as choristers as well, chanting the dedicatory Psalms and responses; while the three resident pastors, Rudman as Vice-Bishop or Provost, Biörck as Celebrant, and Aurén as assistant, all robed in surplice and chausable, conducted the consecration services."—Sachse's *Pietists of Provincial Pennsylvania*, pp. 44-5.

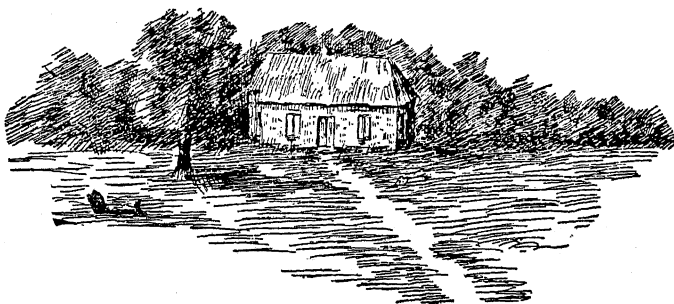
response to the Falckner letter, and through the efforts of Dr. Muhlen, some notice of it would, unquestionably, have appeared in the Gloria Dei records, as would its purchase by the Swedes themselves. Hence the query comes naturally to mind: Was it not the property of the Brotherhood and loaned for the ordination?

Concerning "Jonas," Pennsylvania's earliest organist, little can be said. The first mention of him is the entry in Sandel's diary of July 21, 1702,\* which speaks of him as among those who accompanied Pastor Rudman on his journey to New York. The last reference to him is as playing the organ voluntary, November 24, 1703. Had he officiated at the consecration of July 2, 1700? Was he of the Brotherhood, or of the Swedish Church, or, peradventure, was he the Rev. Jonas Aurén from Wermeland, who had been ordained at Upsala and sent to America by Charles XI, in 1696, with the Swedish clergymen Andreas Rudman and Tobias Eric Biörck, under a special mission, to make a map of the Swedish possessions, to report on the condition of the Swedish inhabitants, and to return to Sweden? Following the king's death in 1697 and his decision to remain in the Colonies, Aurén came more particularly under the influence of the Wissahickon Mystics and finally embraced the Sabbatarian doctrine without permitting it to interfere with his later Lutheran pastorate, in that he preached for others upon Sundays, but kept Saturday holy for himself.

\* "The Swedes in the neighborhood [Tacony] were visited, and all we called on escorted him to the ferry. From there we all returned to our homes, except Jones, the organist, who will accompany him all the way."—*Extracts from the Journal of Rev. Andreas Sandel, pastor of Gloria Dei Swedish Lutheran Church, Philadelphia, 1702-1719.*—*Pennsylvania Magazine of History*, vol. xxx, p. 292.

Who the long ago "organist Jonas" may have been, must be left for the future to answer. Perhaps, at eventide when the busy hum of life on the Delaware lessens, in spirit his fingers lovingly sweep over the keys of the little organ in the Gloria Dei gallery, and the sonorous tones of the old anthem, *Veni Creator Spiritus*, ring out again to those who can listen with spiritual hearing.

Veni Creator Spiritus,  
Mentis tuorum visita,  
Imple superna gratia,  
Quae tu creasti pectora.



"Gloria Dei," A. D. 1700

From Sachse's *Pietists*, p. 133





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SWEDISH CHURCH MUSIC IN  
PENNSYLVANIA  
ORGANS AND CHURCH BELLS

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## SWEDISH CHURCH MUSIC IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY, ORGANS AND CHURCH-BELLS

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IN any study of intellectual development among the early colonists one must deal largely with the Church. In that of music one begins with it.

It is probable that a chapel for the Swedes on the Delaware had been erected by Ridder \* as soon as possible after his arrival in 1639, and that the Rev. Reorus Torkilus † of East Gothland, who accompanied him on the *Kalmar Nyckel*, had, from the time of his arrival, conducted religious services at Fort Christina, ‡ or, in one of the houses built by Minuit. That there was a church in

\* Peter Hollender Ridder. For sketch of, *vide* Johnson's *Swedish Settlements on the Delaware*, 691-2.

† The first Lutheran clergyman to minister in America. He died at Fort Christina, 7 September, 1643, when it was stated that he had been in the Colony four years. *Ibid.*, 205, 697. Acrelius, *History of New Sweden*, 85.

‡ Constructed before May, 1638, under Peter Minuit, and named in honor of Sweden's girl-queen Christina. Situated on a small stream, within the present city of Wilmington, where nature had provided a wharf of stone, it was built of palisades and earth in the form of a square, resembling a Swedish fortress. The two corners on the Delaware river front and the northeast one toward the land were mounted with guns from the *Kalmar Nyckel*, while over all floated the blue golden cross banner of Sweden. In 1903, the site of the fort was marked with an inscribed stone by the National Society of the Colonial Dames of America in the State of Delaware, many of whose members are descended from the Swedes who, before Penn of blessed memory, had settled in that delightful land which is still washed by the Delaware's waters. The inscription reads: "This stone is a portion of 'The Rock's' on | which landed the First Swedish Colonists | in America, 29 March, 1638 | On the spot stood | Fort Christina. | Here the Swedes held their first Civil | Courts and in the Chapel of the Fort | celebrated their first Christmas | worship in the New World," *Cf. The American-Scandinavian Review*, September, 1904.

1643 is conclusive, since Governor Printz was instructed to "decorate the little church" according to the Swedish custom.

It is about conclusive that Printz had caused a small chapel to be built at Tennakong \* [Tinicum] in 1643, which was used until the fire of 1645; and it is also about conclusive that a belfry had been put up for the church bell,† which came on the *Fama* in 1644.

Early in 1646 a more pretentious edifice was erected at Tinicum with, probably, a belfry at its side. The building was arranged after the manner of the home churches but it must have been simple indeed. Nevertheless, we are told, "the altar was beautiful with a silver cloth."‡ It was consecrated, according to the ceremonies of the Swedish church,§ September 4, 1646, by Rev. Johan Campanius Holm, assisted by Rev. Israel Holg Fluviander, nephew of Governor Printz.

In the ninth article of Instructions to Governor Printz by the Swedish government in 1642, he was directed to "treat with humanity the wild nations bordering on all sides." This policy was adhered to by the Swedes during their period of power on the Delaware. They lived at peace with and were respected by the Indians and received

\* Tinicum, about nine miles from Philadelphia, to which the seat of government was transferred from Christina by Johan Printz, third governor of New Sweden.

† This bell was used for over one hundred and fifty years. The present bell in Gloria Dei, Philadelphia, is said to be cast partly from it, and the inscription thereon reads: "Cast for the Swedish Church in Philad<sup>a</sup>. Stiled Gloria Die. G. Hedderly. Fecit 1806 Partly from the Old Bell Dated 1643. I to the Church the Living Call, And to the Grave do Summons All."

‡ Johnson, *Swedes on the Delaware*, 366.

§ Instructions to Governor Printz: Acrelius, *History of New Sweden*, 35, 366-7 Note.

no injuries from them. Long after Swedish authority had disappeared the Indians continued to cherish its memory.

The work of christianizing the aborigines was begun by Campanius in Governor Printz's administration, about the time that Rev. John Eliot of blessed memory commenced his labors in similar fields in New England. During his six years ministry on the Delaware, Campanius was most jealous in acquiring the Indian language, meanwhile maintaining a constant intercourse with the native tribes, traveling much among them in the interior. Between 1643-1648 he prepared the first important vocabulary of the Delaware Indians, and he made the first translation of Luther's Catechism into the Indian tongue for missionary use. This was printed, by order of Charles XI, in 1696,\* and sent to America. His treatise on the affinity of the Indian language with the Hebrew forms the introduction to his Catechism.

Dr. Amandus Johnson, in his scholarly work *The Swedish Settlements on the Delaware, 1635-1664*, devotes a chapter to the religious worship of this people between 1643-1653. Since church music is the keynote in the musical life of the Colonies, and the church ceremonial of any distinctive people, or sect, the motive power, these copious extracts, with foot notes, from Dr. Johnson, will give the proper perspective and help visualize the dawn of musical life in Pennsylvania:

"The Swedish order of service was followed in the colony. Printz writes in 1644 that 'the services with its ceremonies are conducted as in old Sweden' and in the 'good old Swedish language.' 'Our priest,' he says, 'is

\* Cf. Gregory B. Keen, *New Sweden, or the Swedes on the Delaware*, Chapter ix, in Winsor's *Narrative and Critical History of America*.

vested with a chasuble\* and differs in all manners from the other sects surrounding us.' †

"The order of services at 'High Mass,' as given in the Psalm-book of 1614,‡ which was used here (1640-97) was as follows:

"I. At the appointed time, when the congregation had assembled, and a psalm had been sung, the minister went before the altar, and (kneeling) made confessions of his own sins, then (rising), after a short admonition to his flock to keep Christ's death in memory, he read the general confession, 'I poor sinner,' etc., § followed by an appointed prayer.

"II. Next in order followed *Kyrie eleison* and other responsive reading or singing, after which the psalm 'God alone in the highest,' || was sung.

"III. Other responsive reading or singing ¶ and a prayer \*\* followed, after which 'The Epistle . . . appointed for the day, was read.'

"IV. An appropriate psalm ('gradual') for the day was now sung by the congregation, followed by the reading

\*"Mässkläder," Chapter xxxiv, pp. 366-374.

† Printz to Brahe, July 19, 1644, August 1, 1650, *Skohl. Saml.* (R. A.).

‡ The handbook or "order of Mass" was first published in 1531, revised in 1537, 1548, 1557, 1576, 1578 and then in 1614. Cf. Intro., above.

§ This confession is still used in the Swedish Lutheran Church with few changes.

|| "Allenaste Gud i hemmelrik." This psalm, somewhat modernized, is still used in the Swedish Lutheran Church on all Sundays except during Easter and when the Lord's Supper is celebrated.

¶ The priest turns to the people and says [or sings]: "The Lord be with you!" [The congregation answers]: "So also with thy spirit!"

\*\*This prayer was printed in the "hand book" for each Sunday.

of the Gospel lesson ('evangeliet') and the Apostolic Creed or 'Luther's Creed' (read or sung). \*

"V. Then came another (specified) psalm, whereupon the minister ascended the pulpit and preached his sermon, making the appointed prayer as well as prayers for the sick and others (at special request), lastly reading the announcements of various kinds. 'When everything was finished in the pulpit, a psalm ought to be sung, if the time admitted it,' thereupon the minister should deliver his '*praefatio*, with well-wishes and admonitions.' The Lord's Supper was then to be administered. After the Communion followed the blessing, then the first stanza of the psalm, 'Grant unto us, oh Lord,' was sung and lastly 'Give unto our Queen and all in authority peace and a good reign.' When the Lord's Supper was not administered, 'only the psalm,' 'Oh God, we praise Thee' was sung before the sermon; next in order came 'the Nicene Creed,' and then 'Now we pray Thee, Holy Ghost.' 'But after the sermon the psalm, which was *prograduali* appointed for the day, was sung and then the blessing should end [the service].' †

"'The [three] principal holidays,' Christmas, Easter and Pentecost were strictly observed, and on these days early services were held in the morning, which 'began so early [about four or five] that they were finished about eight.' These were followed by High Mass with sermon and sometimes by services in the afternoon. On Christmas morning the congregation assembled in the church at four o'clock, Christmas psalms were sung and a sermon on Is. 9:2-7 or some other appropriate text was preached. Each one of

\* Cf. Baelter, *Hist. Anmark.*, p. 224.

† Baelter, *Hist. Anmärk.*, p. 218 ff.

these three festivities consisted of four days \* and the week before Easter was especially set aside for religious exercises. 'The annual holidays,' New Year, Epiphany, Candlemas-day, the day of Annunciation, Good Friday, Ascension-day, Midsummer-day,† the Visitation of Our Lady,‡ St. Michael's Day, § and The Day of All Saints, were likewise observed, as well as two or three 'solemn prayer days' || on which all of the people attended services and refrained from work. The 'days of the Apostles,¶ Holy Thursday (on which a sermon about the Lord's Supper was preached); 'Gängdagar (travelling days) \*\* were all [observed in the colony] according to the loyal Swedish form.' Only one sermon was preached on these days, and the people were allowed to work as on other week days, when the services were over. On every Wednesday and Friday, sermons were preached on some selected text from the Old or the

\* It is said that the fourth day was added in Sweden to commemorate the separation of the Swedish Church from the bishopric of Lund, about 1360. Baelter, *Hist. Anmärk.*, p. 156.

† John the Baptist's day, June 24.

‡ Probably observed on August 15. See Baelter, *Hist. Anmärk.*, p. 166. The Catholic Church observes this feast on the second of July and the feast of the Assumption is kept August 15.

§ Prescribed by law in 1571. This law was confirmed and reenacted several times.

|| The usual custom was to celebrate three such days in a year, but it was not always observed during this period. See Baelter, *Hist. Anmärk.*, p. 187 ff. Two services were probably held (early service and High Mass). For a discussion of the ceremonies of the Swedish Lutheran Church, see Baelter, *Hist. Anmärk.*, etc.

¶ The great majority of the festive days, kept by the Catholic Church in memory of the saints, were discarded at the time of the Reformation in Sweden, but the days of the Apostles were retained. Baelter, *Hist. Anmärk.*, p. 170.

\*\* So called because the people during their work "went about and read prayers."



New Testament and, since the law required that in 'a pastorate in the country, having two churches, sermons should be preached in the one on Wednesdays and in the other on Fridays,' we may assume that the services were conducted once a week alternately at New Gothenborg and Christina.\* On all other week days prayers were made morning and evening accompanied by one or two psalms.† On Sundays one or two services were held, both probably in the forenoon.‡ The 'pure Word of God, [and His] law and truth, were preached according to the Augsburg Confession and it is possible that the sermon sometimes gave advice to the congregation to beware of the 'Calvinistic leaven.'

"The people were called together by the sound of the bell, which was rung two or three times before the sermon. Those dwelling at some distance undoubtedly went to church in canoes or boats unless they lived too far from the river. At the settlements, lying too distant for the colonists to go to the central places of worship for morning and evening prayers, lay readers were appointed, 'who could lead the exercises and remind the people of godliness.' It is probable that some selection was read from one of the collections of sermons published during the period, or from the Bible. § Special holidays were also observed. When news arrived (in 1646) that Queen Christina had ascended the throne, a special day of thanksgiving was ordered and

\* It is not known whether or not "Häradstings" (district court) services were held in New Sweden. Cf. Baelter, *Hist. Anmärk.*, p. 195 ff.

† Set or printed prayers for thirty special festive days were found in the handbook and these were read by the preacher on the particular day as on Christmas, New Year, etc.

‡ It seems that the law required three services in the cities and only one in the country. It is possible that the rule applying to cities in Sweden (of three services on Sundays) was used on Tinicum Island.

§ Cf. above. Chap. IV.

the colonists came together in the New Church at Tinicum and praised God with a holy '*Te Deum* for his grace in having given the dear fatherland a Queen, who was of age.'\*

"The Eucharist † and other sacraments were likewise observed in the Lutheran manner. Campanius brought over at his own expense a gilded silver chalice, weighing about five ounces.‡ When he returned to Sweden he left the cup in the church and was paid 13:10 D. for it by Beier in Stockholm on behalf of the company.§ Other vessels were undoubtedly used, but there is no trace of their existence. There seems to have been no organ, but the church song, which played a great role in the Swedish service,|| was probably led by the minister and some member of the congregation, appointed for that purpose."

Governor Printz discharged the duties of his office with no small ability for seven years longer, and the Church and its music prospered. He returned to Sweden in 1653, being succeeded by Johan Classon Rising,¶ the fourth and last governor of New Sweden. Meanwhile the mother-land was swept by financial impoverishment; Queen Christina resigned her kingdom to Charles X, in 1654, and Oxenstierna, Sweden's great statesman, died a few months later. These events reacted on the infant colony, and, while Rising, a scholar and economist much in advance of his time, suggested plans for stabilizing the Church and establishing schools the suggestions failed of accomplishment, though

\* Printz to Brahe, February 20, 1647, *Skokl. Saml.* (R. A.).

† Jacob Evertssen sold a hogshead of French wine for use at the Lord's Supper, November 4, 1646. *Acc. B.*, 1642-48.

‡ "10½ *lot*" or *lod*. A modern lod is about .4276 of an ounce (troy).

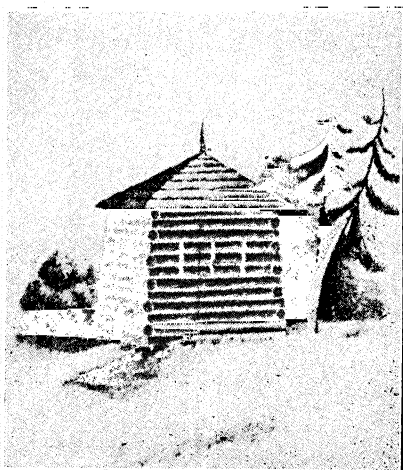
§ *Journal*, no. 731; *Monatg. B.*, 1642-56.

|| Cf. Whilebocke, *Embassy*.

¶ Cf. brief biography of, Johnson's *Settlements on the Delaware*, 693-5.

religious services were continued as before at the Tinicum Church.

But pregnant events were crowding in upon the Swedes on the Delaware, and, on September 15, 1655, overcome by the superior numbers and the strategy of the Dutch under Stuyvesant, Governor Rising and the garrison of thirty men marched out of Fort Christina with beating of drum, playing of fifes, flying banners, burning matches, musket balls in the mouth and hand and side arms. \* Articles of capitulation were signed, the strains



Wicacoa Block House, 1677

of martial music were stilled, the Dutch flag flew to the autumn breezes and New Sweden was no more.

Under Dutch rule, as under the English which supplanted it in 1664, church services were conducted at Tinicum and at Christina by the Rev. Lars Karlsson Lock, who

\* *Ibid.*, 610 ; Acrelius, *History of New Sweden*, 76 ; Lindeström's *Geographia Americæ*, edited by Johnson, 271.

had come on the *Swan* in 1648, and who continued to preach in the Swedish tongue until his decease in 1688. After this the Rev. Jacobus Fabricius officiated at both these stations as well as at Wicacoa, where, in 1677, he changed for religious purposes the block house built in 1644,\* already "half church of God, half castle 'gainst the foe" and, on Trinity Sunday of the former year, established the first Christian congregation † within what was to become the fair city of Philadelphia.

Under English rule the Swedes were held in good esteem ‡ and after the coming of the great Proprietary, William Penn, were assimilated politically and economically into his Holy Experiment of democracy. Ecclesiastically, however, these colonists still looked to Sweden for spiritual support. For nearly five years after the death of the Rev. Fabricius in 1691, the congregations were destitute of ministerial guidance, during which period an appeal was made to the mother land "for ministers and books that the children of Sweden do not become as the heathen among whom they dwell." The appeal, reaching the attention of King Charles XI, resulted in the establishment of the Swedish Mission to America and the appointment of three clergymen to the congregations on the Delaware: Andreas Rudman of Gestrícia, Eric Björk of Westmania and Jonas Aurén of Wermerland, who were directed to carry with

\* See illustration, p. 193.

† This congregation subsequently embraced those at Kingsessing and Upper Merion. Vide Acrelius for description of these parishes.

‡ At the commencement of the Duke of York's government on the Delaware, in 1667, three of his six councillors there were natives of Sweden: Peter Rambo, Peter Cock and Israel Helm; while all the justices of the earliest English tribunals on the soil of Pennsylvania, the Upland Court, were Swedes, save one.

§ Acrelius, 179 *et seq.*

them to these congregations the King's gracious donations of books, "being a great many more than had been petitioned for." \*

The Swedes, like other Northland peoples, were lovers of song, and song was a feature of the Swedish Church liturgy. Acrelius relates that "the singing of the Creed seemed strange to the English, as their church retains the custom only with choral music in the cathedrals;" and that the singing of the minister at the grave is regarded as singular, "although singing upon this occasion is not unusual with the others." †

The good Swedish priests reached the Delaware on midsummer's day, June 24, 1697, and promptly chose their congregations; Mr. Rudman taking Wicacoa, and Mr. Björk Tranhook, where a small wooden church had been in use since 1667.‡ The other colleague, Mr. Aurén, was thus left free to enter upon his mission—to make a map of the country with a description of its character and inhabitants; to visit the heathen, and to return to Sweden to make a report as the special agent of the King. It appears from a letter of Aurén to Magister Björk, dated at Conestoga, January 13, 1699, that he did actually go among the Indians and engage in missionary work among them at that place.§

After two brief years of Mr. Björk's ministry the Tranhook building was abandoned, and, on the site of the old fort, where the Rev. Torkillus was buried by Campanius in 1643, the present church at Christina,|| Holy Trinity, Wil-

\* *Records of Holy Trinity (Old Swedes) Church*, 12, 13.

† Acrelius. *History of New Sweden*, 197-9, 359.

‡ *Ibid.*, 264.

§ Letter printed in Tobias Eric Björk's *Dissertatio Gradualis*; translation in Proud's *History of Pennsylvania*.

|| The later churches of Racoon Creek (Swedesboro) and Penn's Neck, on the other side of the Delaware were for some years annexed to Christina parish. From 1717 they were united under one pastorate.

mington was consecrated on "a bright beautiful day," Trinity Sunday, July 4, 1699, "in the presence of many hundred persons of various religions." The service, fully described in the good priest's record book,\* is not unlike that used in the Anglican Communion of today. "After the assembly had been called together by the ringing of the bell," says Mr. Björk, "my colleague from the other congregation, Magister Andrew Rudman and myself clad each in his surplice (but not with a chasuble as they could not be obtained here), went in before the altar as also our colleague Mr. Jonas Aurén, though he had only a long cloak with cape." . . . Mr. Björk uses in his description the old term "High Mass," and, again in the record, shows how fully his people observed the festivals of Christmas,† Easter and Whitsuntide with service in the early morning at four and five o'clock, followed later in the day by High Mass and sermon. He shows, too, that New Year's Day, Epiphany, Candlemas, the day of the Annunciation, Good Friday, Ascension day, Midsummer day, the Visitation of our Lady, St. Michael's Day and All Saints were also kept as holy-day anniversaries of celebration.

\* *Records of Holy Trinity (Old Swedes) Church*, 40-42.

† Pastor Björk's account of the first Christmas service in the new church contains a touch of pathos: "On Christmas day according to our Swedish custom and church directory, we held Oct. Song early in the morning, which should take place with lights. Benedict Stidham, at my request, volunteered with the help of Swen Colesberg and Matz Tossa, to prepare four crowns of wood for which he with much pains sought naturally crooked branches for light stands, each crown having 17 pipes or sockets. We delayed hanging them as he thought of getting some other and better ones in addition, but he immediately sickened and this was his last work. He was not able to be present at the festival when the day came and finally died. I held him up as an example for the church and related this and other small things that he was ever ready to do for God's house with gladness, without reference to his own work.—*Ibid.*, p. 76.

By the following year the Wicacoa congregation, under Pastor Rudman's zeal, had completed its church building on land given by the family of Swän Swänson. It was named "The House of God's Glory" as it would be in English, in Swedish, Gud's Ahra's Huus, in Latin, Gloria Dei. The service of consecration, on the first Sunday after Trinity, July 2, 1700, was "conducted with propriety" by Magister Björk of the Christina congregation, "in the presence of a great assembly" both of English and Swedes. "And," says Björk, "in their church book is related how all was conducted and I for their sakes repeated in English as well as I could a summary of what I had said in Swedish." \*

Among the assembly were the Wissahickon brethren, Kelpius, the Falckner brothers and the rest, who, according to Dr. Sachse,† "furnished not only instrumental music for the occasion but acted as choristers as well, chanting the dedicatory Psalms and responses; while the three resident pastors, Rudman as Vice-Bishop, or Provost, Björk as Celebrant and Aurén as assistant, all robed in surplice and chasuble, conducted the consecration services."

A letter to Sweden by Pastor Rudman shortly after the consecration said in part: "Through God's great blessing, we have completed the great work and built two fine churches, superior to any built in this country. . . . With all this we want some ornaments for our church, which are not to be procured here, such as a couple of bells, handsome chalices and pattens and chandeliers or lusters. We have also room for a small organ."

\* *Records of Holy Trinity (Old Swedes) Church*, 79; Acrelius, *History of New Sweden*, 207-8.

† *German Pietists of Pennsylvania*, 1684-1708, 144-5.

‡ Scharf and Westcott's *History of Philadelphia*, 1884; Clay's *Annals of the Swedes*, 83; Dorr's *Historical Account of Christ Church*, 24.

The next outstanding musical ceremonial at Gloria Dei occurred on Wednesday, November 24, 1703, when Justus Falckner was ordained to the priesthood that he might labor as a missionary among the scattered Lutherans in the provinces of New York and New Jersey. From the Wissahickon came again the Theosophical brethren led by Kelpius, many wearing the habit of German universities, as did Falckner the candidate for holy orders, one of their number. To this solemn service in the Swedish tongue, elsewhere described in detail under Justus Falckner, Early Hymn Writer, the brethren brought their best, whether it was the voluntary on the little organ in the gallery by Jonas the organist; the instrumental music of the viol, hautboy, trumpets and kettledrums, or the intoning of the *Veni Creator Spiritus*, or, *Non Nobis Domine*.\*

Musically, as well as spiritually, the ordination was a memorable event and would be so considered today, after two and a quarter centuries, were it to be repeated with the same background on the great city's busy water-front.

Of the officiating clergy, whose labors for the continuing of the Swedish church and her music on the then uncultivated soil of Pennsylvania, the pious Rudman, after eleven years in her service, died on September 17, 1708, and was buried, by his colleague Björk, in Gloria Dei, just before the altar† where a flat stone commemorates his worth and marks his resting place.

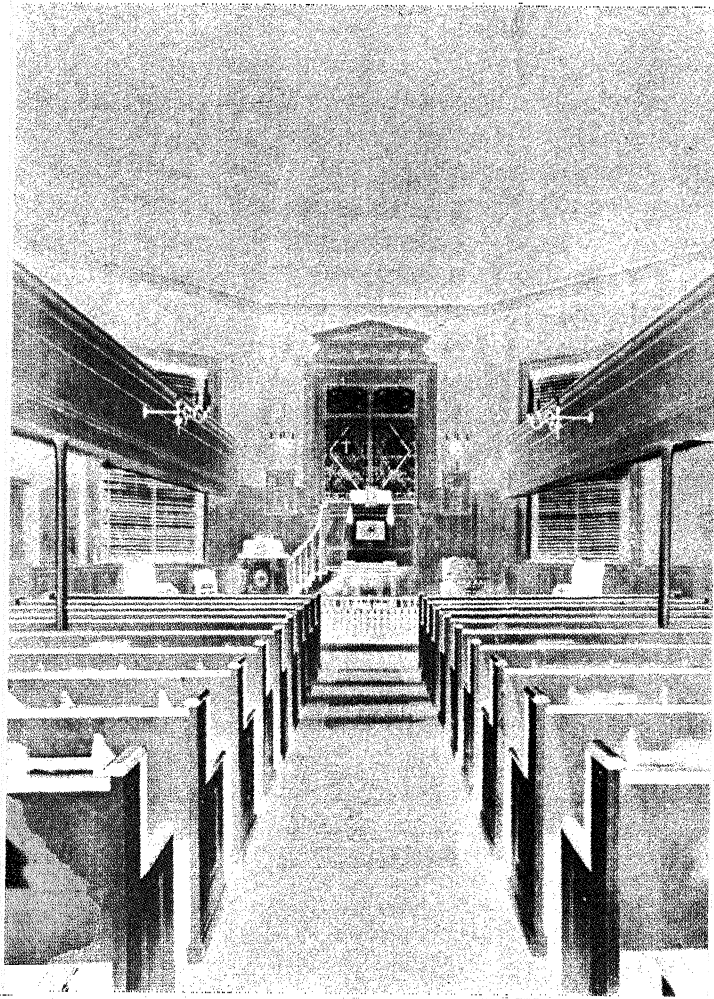
Rev. Jonas Aurén, colleague of Rudman and Björk, perhaps "Jonas the organist" Pennsylvania's first organist, a man of parts, missionary among the Indians, sabbatarian, author,‡ preacher at Elk River, Maryland, for the English

\* *Ibid.*, pp. 175-177.

† *Records of Holy Trinity (Old Swedes) Church.*

‡ Acrelius, 319-20.





Interior Gloria Dei (Old Swedes)  
From Sachse's *Justus Falckner Memorial*

and Swedes, and pastor \* of the Swedish Racoon congregation from 1706, died at Racoon, February 17, 1713, and was buried in its church by Mr. Sandel. Though survived by a widow and two sons, the widow and youngest son † quickly followed him to the grave.

Rev. Andreas Sandel, pastor of Gloria Dei from 1702 until 1719, returned to Sweden and was there invested with the living of Hedemora, in Dalecarlia. His diary, ‡ or journal of his ministry, makes the first mention of "Jonas the organist" under date of July 21, 1702.

Pastor Björk of Holy Trinity, who became Provost of the Swedish Lutheran congregations in America in 1713, was recalled to Sweden in 1714, with a commission to the pastorate of the great Kopparberg Church at Fahlun, in Dalecarlia, where he died in 1740. His diary § of sixteen years' service at Christina, and strict account, on the Church Minutes, of books donated and official letters received from Sweden, is source material of the highest value. From this the following items on bells, psalm books and organ have an interest:

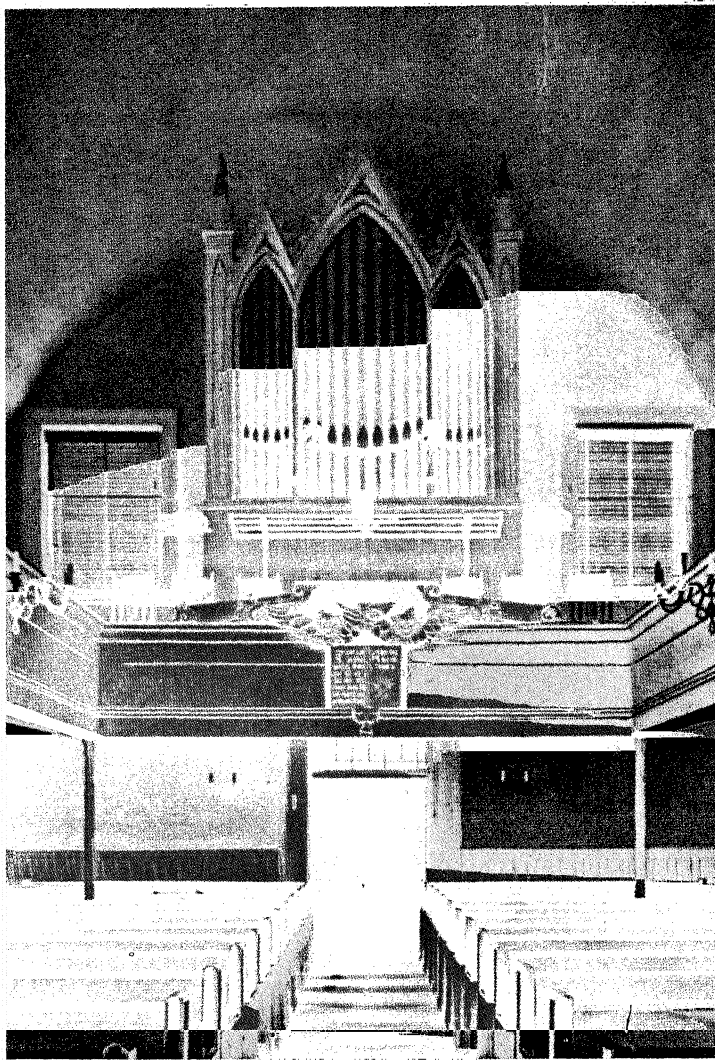
July 2, 1697: "Then I read His Majesty's own letter to the congregations dated at Stockholm, July 15, 1696, stating what books His Majesty had graciously sent them."

\* He published an Almanac under the title *Noah's Dove*, setting forth his views as to the keeping of Saturday as the real Sabbath. This was duly replied to by Mr. Björk, in a Tract with the title: *A little olive-leaf put into the mouth of that so-called 'Noah's Dove,' and sent home again, to let her master know that the vipers are abated from off the face of the ground.*

† *Pennsylvania Magazine of History and Biography*, vol. XXX, 286, 299.

‡ MSS. Records of St. Mary Ann's, Cecil County, Maryland. The eldest son, Benedictus Aurén, was married in 1738.

§ *Records of Holy Trinity (Old Swedes) Church*, 1-169.



Organ loft, Gloria Dei (Old Swedes)  
From Sachse's *Justus Falckner Memorial*

[Among these books \* were: thirty copies of the Bible; fifty copies of the *Manuale Svecicum*, Stockholm, 1691; one hundred psalm books (hymn books); fifty copies of the *Upsala Psalm-Book* in large type and fifty *Treasuries of the Soul* and five hundred copies of Campanius' Luther Catechism, † in the Indian tongue.]

June 6, 1698. "We set the first door which is intended for the Sacristy, the door on the north side by the choir, and then the others."

April 22, 1699. "To get from Hans Piettersen the Bell . . . which bell was given by Captain James Trent when he went away."

October 22, 1699. "On account of the necessity of the congregation engaging the well-learned and proper person to serve as bell ringer, Swen Colesberg."

December 5, 1699. "I rode up to Philadelphia with Mr. Carl Springer to receive the book chest and box." A copy of a letter, from Olaus Swebillius, Archbishop of Upsala, is entered as well as one from the Swedish Minister at London, the Hon. C. Leyonkrona which latter states that these books had been recommended "in the best manner to Mr. Penn, who intends to go by this ship on which the books are sent over and which is named *Canterbury*, who has promised me that as much as possible he will attend to them and I am persuaded that he will keep his promise.

After Easter, 1700. "When we agreed with Swen Colesberg to serve as bell ringer and schoolmaster, we promised that in the spring we would cut timber for a house here by the Church for permanent use for such pur-

\* Acrelius, *History of New Sweden*, 366.

† A copy of this work is in the Archives of Zion's Lutheran Church, Philadelphia, and another is in the library of the Lutheran Historical Society, Gettysburg, Penna.

pose. . . . But on account of the sickness and other hindrances, nothing further could be done about it. . . . [Acrelius says: "Belfrey projected but never completed. Bell was hung upon a walnut tree in the church yard."]

6 April, 1707. "Palm Sunday. Makes mention of the books received 'according to the contents of His Royal Majesty's most gracious letter, dated Heilborg in Poland, April 20, 1704.' Among them, 4 Psalm books, quarto; 300 Swedish Psalm books, of which 100 are octavo and the rest duodecimo. . . . These books were divided into two parcels, half to Wicacoa, and the other half down here at Christina."

21 June, 1707. "Midsummers day . . . we raised the belfry on the north side down by the east corner of the church, right opposite a walnut tree. . . ." \*

November 2, 1712. "I went to Philadelphia to receive the chest of books from the ship *Philadelphia*, Captain Spencer, which through God's grace had come over from Sweden: ten copies of the new revised Bible † in folio and four hundred well bound psalm books."

January 15, 1714. A number of letters from Dr. Svedberg, Bishop in Skara, entered, one dated August 28, 1713: "His Royal Majesty has also on my humble representation promised a bell and organ and 600 Psalm books and pay for a school master."

Propriety in singing was a matter of special regard on the part of the Swedish pastors, and the principles of church unity were commendably practiced.

Under Mr. Sandel at Wicacoa untimely singing was fined six shillings as a matter of church discipline; and a

\* *Records of Holy Trinity (Old Swedes) Church*, 124.

† King Charles XII's Edition—Acrelius, 367.

fine spirit of religious co-operation was displayed when, in 1710, during the enlargement of Christ Church, that congregation held services at Gloria Dei. The Swedish service was closed at eleven o'clock in the morning, when the English service was begun, during which a Swedish hymn was sung as a stronger token of unity. Besides this, church cornerstone layings were many at which the Swedish clergy officiated.

The brothers Andreas, Samuel and Gustavus Hesselius, all familiar names in early Swedish American annals were closely related to the eminent Dr. Jesper Svedberg,\* Bishop of Skara, who during his long episcopate never forgot his spiritual colony on the Delaware. Magister Andreas † Hesselius, afterwards Provost, and Rev. Samuel ‡ Hesselius successively followed Björk at Christina, though the latter was first sent to Wicacoa, as the successor to Sandel, and, for a time officiated at Neshaminy, Manatawny and Matson's Ford.

"When the creed is sung and the text [gospel] is read all must reverently stand, and no one go out of the church before the close of the service by the benediction," rules Rev. Andreas Hesselius, in the Holy Trinity Church book, under date of August 28, 1714, in describing a general parish meeting, and adds:

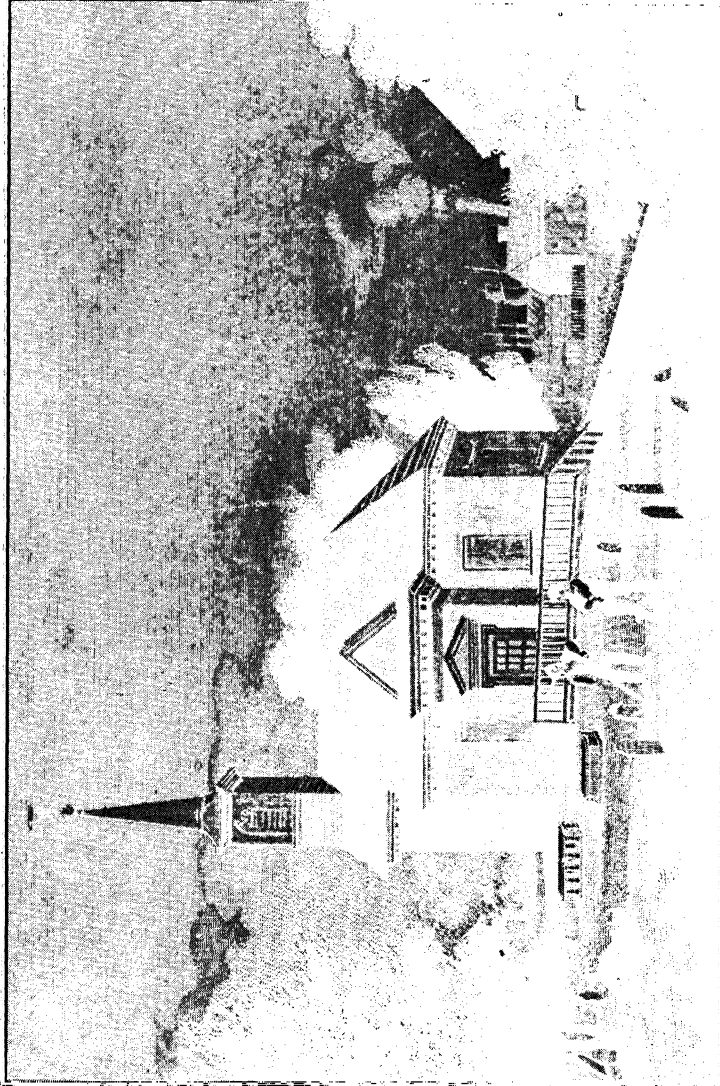
\* Father of Emanuel Swedenborg, the philosopher and teacher.

† Provost Hesselius returned to Sweden in 1723, and became pastor of Gaguäuf, in the diocese of Westerås. He translated into English, Svedberg's *God's Holy Law of Destiny*, and published *A Short Relation of the Present Condition of the Swedish Churches in America*.

‡ Rev. Samuel Hesselius, in 1731, also returned to Sweden and eventually was invested with the living of Romfertuna in Westerås.

§ *Records of Holy Trinity Church*, 196.

|| Acrelius, *History of New Sweden*, 276.



Gloria Dei (Old Swedes) Wicacoa  
From Scharf and Westcott's *History of Philadelphia*

"The congregation was reminded . . . to have the music of the church performed in a proper, decent and devout manner, and that all who have received God's gift to be capable of singing with a pleasing voice, and with psalms to praise their God, ought by no means to neglect the gift and stand silent when one should lift his voice to God's glory.

"Also those who have not received the gift, or have not yet learned to sing, should by no means by their harsh and untrained voices make discord and be a hindrance to others, but either hear in silence or by low after singing, accustom themselves to the melodies and learn them better."

The Crown and the ecclesiastical authorities of Sweden continued meanwhile to supply Bibles and psalm books and to encourage the education of the children in the Swedish religion and language. On April 8, 1719, occurred, at Christina, the closing exercises of a year's school-keeping under the good master Gioding, and "when all was gone through with, Pastor Hesselius concluded the examination with a children's hymn and a blessing on the children, whereupon all separated towards evening with mutual pleasure and congratulation." \*

Acrelius † says of Provost Hesselius that he was particularly solicitous for excellence in church singing and that during the singing he went around the church to aid where there was a tendency of failing. In a word, by his

\* *Records of Holy Trinity Church*, 246, 423, 425.

† For sketch and portrait of Acrelius, *vide* Introduction to *A History of New Sweden, or, The Settlements on the River Delaware*. By Israel Acrelius, Provost of the Swedish Churches in America and Pastor of the Old Swedes' Church, Wilmington, Del. Translated from the Swedish, with an Introduction and Notes, by William M. Reynolds, D. D., member of the Historical Society of Pennsylvania. Published under the joint auspices of the Historical Societies of Pennsylvania and Delaware. Philadelphia, 1874.



effort to correct error and promote good he deserved "the honor of being called a man of order by all after times." \*

From the return of Hesselius to Sweden, in 1723, until the coming of the Rev. Israel Acrelius in 1749, no Swedish school had been kept at Christina and christian teaching had become lax.

"On the women's side [of the church] no song was heard, and hardly a single person made use of a psalm book, though the pews were well supplied with books," wrote Acrelius in one entry on the church books. In another, however, he made the statement that, on his arrival, the Christina congregation sang their Swedish hymns without a leader, or foresinger as the original has it, and some of them astonishingly well. He added that, "The bell, too, was in need of re-casting having been cracked for many years."

In his illuminating description of visits made to the Ephrata Cloister in 1753, and to Bethlehem and Nazareth in 1754, Acrelius shows real appreciation of the musical life of the Mennonite and Moravian communities. A few extracts from his account may serve to indicate his artistic feeling.

At Ephrata, "the younger sisters are mostly employed in drawing. A part of them are just now constantly employed in copying musical note books for themselves and the brethren. I saw some of these upon which a wonderful amount of work had been expended." †

"We ‡ went and knocked at the Convent door. Their

\* Acrelius, *History of New Sweden*, 276, 301.

† *Ibid.*, 375.

‡ *Ibid.*, 380. Hon. George Ross of Lancaster, a Signer of the Declaration of Independence, and Acrelius.

Prioress came out, and when she heard our request, she bade us remain in the church until the sisters came in the proper order to sing. We received an invitation, and went up a still narrower set of stairs than any that we had before seen, and came into a large room; in that there were long tables, with seats upon both sides of them. Here there were some of the sisters sitting, and writing their note-books for the hymns—a work wonderful for its ornaments. Six of them sat together and sang a very lovely tune.”

Continuing, the annalist says of a chapel song-service, and, it may be that music it was which drew the Swedish Provost to Ephrata :

“The church was not large, and could be filled by some hundred persons. . . . When they were all assembled they sat for some moments perfectly still. . . . Father Friedsam \* . . . finally sang in a low and fine tone. Thereupon the sisters in the gallery began to sing, the Cloister brothers joined in with them, and all those who were together in the high choir united in a delightful hymn which lasted for about a quarter of an hour.” †

As the service proceeded, a psalm was sung, upon which the reverend writer made the comment :

“It is to be observed that to every psalm there are three different melodies, according to which the note-books are written by the sisters of the convent. Different brothers, as well as the sisters, understand vocal music, as does also Father Friedsam. When they sing, each holds a note-book as well as a psalm-book, both of which are of quarto size, looking into each alternately, which custom would be

\* John Conrad Beissel, the then leader of the Ephrata Community.

† Acrelius, 388-9.

more difficult if the singing were not performed so regularly every day."

In the account of Bethlehem, the landscape beauties of which are likened to Konungahof, a summer residence of the king in southern Sweden, many details are given of the Moravian Brotherhood and cloister life which here can be but touched upon :

"Back in the church was a gallery, with a small unsightly organ.\* . . . We first went up to the church, where Mr. Ritz † played for us on the organ. . . . We asked whether it was not possible to hear their music. . . . Just as we ‡ were standing before the unmarried Brothers' house, there came a blast from two trumpets up in the summer house, which stands on the forest-hill. They gave a charming sound and admonished us to go and behold more of the glories of Bethlehem.

"The Brethren were divided in their opinions as to whether we should sit in the organ gallery or down in the church. It was finally arranged that we should sit below, as the music sounded better there. The organ had the accompaniment of violins and flutes. The musicians were back in the gallery, so that none of them were seen. The men and women were in about equal numbers—between three and four hundred—all clean and neat. . . . After all had been collected during the playing of the music, one of their ministers . . . read some verses of a German hymn-book, after which they were sung with excellent music. Inasmuch as we, their guests, were, as they well

\* Could this have been the Hesselius organ of 1746?

† The Rev. Matthew Reuz, who was occasionally sent from Bethlehem to preach to the Swedish people on the Delaware.—Acrelius, *History of New Sweden*, 410.

‡ Rev. Eric Unander, assistant minister at Racoon Church and successor to Acrelius, as rector of Holy Trinity.

knew, Lutherans, they were so polite as to read and sing some verses of our German hymns, e. g. *Come, Holy Ghost, descend, we pray*, etc., and *Zion with deep grief bewaileth*. This was their service which they called 'hour of singing.' And so it was, for the verses were alternately read and sung, five or six verses, as directed. We went out, and expressed our gratification with the music with which they were much pleased." \*

After seven years' service the music-loving, scholarly Provost delivered his farewell sermons in the six different congregations, or missions, where he had commonly taught, and returned, in 1756, to Sweden.†

"On March 25, 1772 [the Christina congregation, at that time under the charge of Provost Lawrence Girelius] began a subscription for a new bell for the church, which by 1 of May, amounted to 35 £ currency, which was sent by Captain Falconer to London with directions to purchase one as good as he could get for the money, but if it seemed best to give 3 or 4 £ more than the sum sent, if he will advance it the congregation will make it up when he should return with the bill.

"November 8th, 1772. After the close of Divine service in Swedish, the Council informed the Congregation that the bell which was sent for to London at the expense of the congregation, had arrived with Capt. Falkoner, in safety, and was now in the church. It was found to be four times as large as the old one and gave a very good sound, that it was believed might be heard five or six miles around if it could be hung properly and sufficiently high. But where could we hang it? The old steeple was so rot-

\* Acrelius, 413-414.

† He was appointed to the pastorate of Fellingsbro, in the diocese of Westerås, dying in the year 1800, at the age of eighty-six years.

ten that it would be dangerous to hang it therein, besides being so low that the church took away a great part of the sound on the south side. . . . It was resolved that we would try to build a new steeple or tower at the west end of the church, and of stone.

"A subscription was started by those present, and 120 £ was raised. It was resolved in the meantime the old steeple should be so repaired that the bell could be hung in it for the present, which was done." \*

At Wicacoa, during the incumbency of Rev. John Dylander, fifth rector of Gloria Dei, 1737–1741, morning service was conducted by him at eight o'clock in German, High Mass later in Swedish, and vespers in English. Through his zeal many needed repairs were made to the church † building and "A small, new and fine organ was put up in the church." † He frequently supplied the Germans at Lancaster with religious services as well as those at Germantown, where he consecrated a stone church built by the Germans in 1730. To the English he gave satisfaction and sometimes conducted services for them. But his good work was terminated by his early death on November 2, 1741. He was buried before the chancel ‡ at

\* August 1, 1802. At a special meeting of the vestry, the subject of erecting a belfry came up for consideration. "Whereupon it was *Resolved*, That the belfry shall be built at the west end of the church, twelve by fourteen feet, and thirty-four feet high, of stone and brick with a sufficient cupola to swing the bell in above the roof."—*Records of Holy Trinity (Old Swedes) Church*, 496, 497–8, 536.

† Cf. Acrelius, *History of New Sweden*, 237, 238.

‡ The inscription on his memorial stone is in tribute to his gift of song, for he was a sweet singer in Israel :

"While here he sang his Master's praise;  
The listening angels heard his song,  
And called their consort soul away,  
Pleased with a strain so like their own."

LECTIONES  
in omnes  
PSALMOS  
DAVIDIS:

*In quibus*

Per Analysim, & ubi opus est, per  
Quæstiones sensus diucide ac succinctè en-  
datur, nec non Documenta ubivis eliciuntur,  
ad Usus suos detre applicantur.

*Opus omnibus qui pietatem olunt, ac imprimè Verbi Mi-  
nistris, verutile.*

AUTHORE

R. & Cl. Dn. GUILIEMO AMESIO,  
SS. THEOLOGIÆ DOCTORE; ac nuper ejusdem  
Facultatis in Ill. Frisfor. Acad. Professore.



LONDINI

Excudebat J. D. impensis Andrea Kembe,  
& Johannis Hardesty. 1647.

<sup>de</sup>  
 Libri Symbolici sunt complexus  
 e dogmatum plarium Sacramenti eod;  
 ut ad declarandam et confirmandaz  
 professionem de fide, et orthodoxi  
 ab hereticis et adversariis potiori  
 bus distinguantur.

Genae Latino et in 4to Libros Sym  
 bolicos publicavit D. Philippus  
 Hüller;  
 Sed hanc editionem ea multij  
 punctis malam demonstrare sate  
 git M. Heinemann, in der hies.  
 nist Von dem neuen Catechismus  
 des Concordienbuchs. Peyer haec  
 in compendio in approbatione  
 Facultatis Theol. Lipsiensis prae  
 missa.

Johannes Dylander

Gloria Dei in the presence of a great multitude of people, and was honored in a funeral sermon, in English, by the Rev. Peter Tranberg of the Christina Congregation.

Dylander's successors at Gloria Dei, Naesman, Parlin, the godly Provost von Wrangel\* and the rest, met difficulties created by the more or less enforced seven years pastoral relations. Not the least of these were the recurring repairs to the church buildings. As early as 1755, the "new and fine organ" of 1740 made its appeal for renewal.

Progress there was spiritually and, doubtless, musically, though little change is observable in the conduct of Swedish church music during the second half of the Eighteenth Century. Under the Swedish Mission,† between 1696 and 1791, no less than twenty-four clergymen of distinguished scholarship, as well as much sacred musical literature was sent over to Christina, Wicacoa and their united congregations. In these churches Sweden preserved the simple liturgy of her national church in her national tongue until, with the return of Provost Lawrence Girelius to Sweden in 1791, the Swedish mission closed. By the establishment and maintenance of these churches Swedish music became part of the warp and woof of the church music of the Colony, State and Commonwealth. In no other racial

\* The efforts of Provost Charles Magnus von Wrangel, eighth rector of Gloria Dei, secured the establishment of the parishes of St. James, Kingessing, and Christ Church, Upper Merion, together with the charter, in 1765, for the United Swedish Lutheran Churches of Wicacoa, Kingessing and Upper Merion. For sketch of the life and labors of this devoted priest of the church *vide* Acrelius, 345-350; and for portrait of, by Hesselius, *vide The American Scandinavian Review* January, 1915.

† Cf. *A Brief Account of the Swedish Mission*. By Rev. Nicholas Collin, dated December 10, 1791, and printed in *The Pennsylvania Magazine of History and Biography*, XVI, 349-358. *Vide* also Ferris' *Original Settlements on the Delaware*, 184-5, and Clay's *Annals of the Swedes*.



group of corporate Pennsylvanian musical life are the records so early or so complete as to bells and their ringers, church music and organs.

Of Swedish secular music during this and the earlier period little is definitely known. Viking sagas, folk songs and dancings must have been common at their social gatherings, and of these there were many.

The folk songs of Sweden are among the most melodious of the world and of great age. More tender than those of Denmark, less tragic than those of Norway, less monotonous than those of Finland. As long ago as 1631 Gustavus Adolphus made some effort in the direction of preserving Swedish folk-music, but no systematic collection was published until 1814-16.\*

So it may be said with assurance that the Swedes on the Delaware, with their rich heritage of legends, ballads and homely customs must frequently, when the day was done, have broken forth into the songs of the northland. Perchance into that fine folk song of unknown antiquity beginning:

“Till Osterland vill jag fara.”

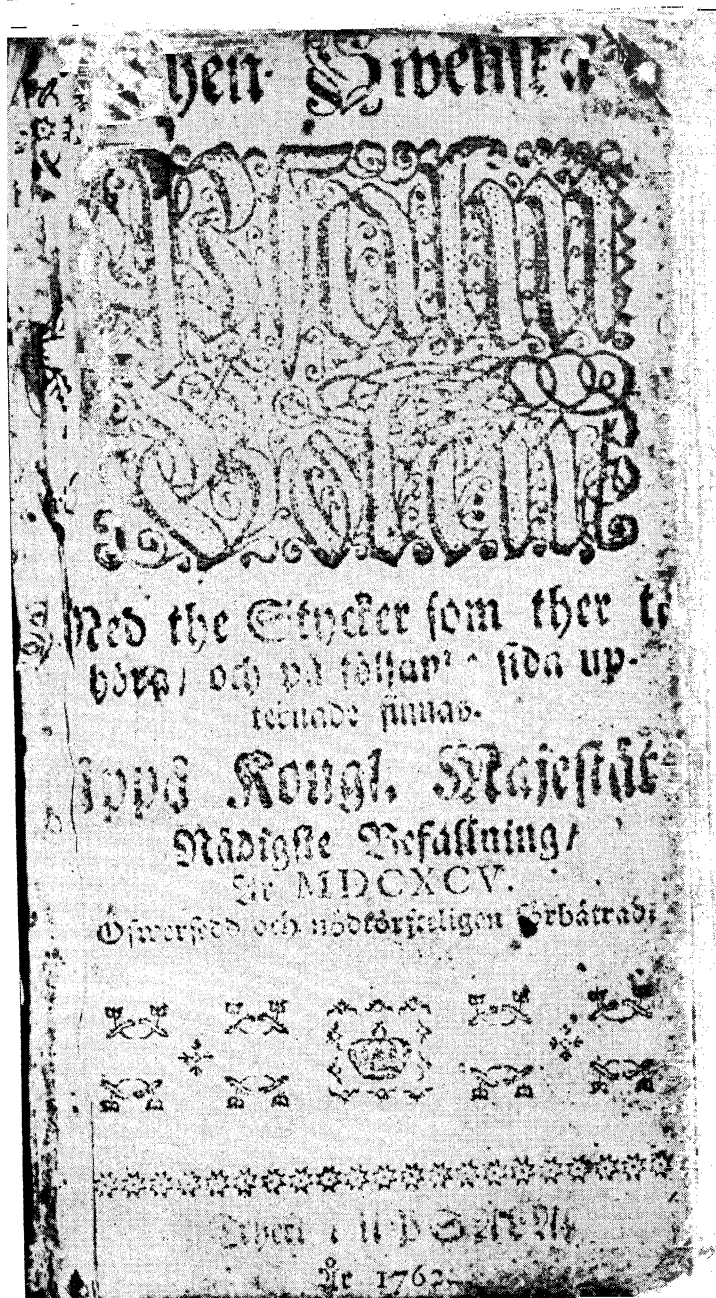
“Now far, far eastward I'll hie me,  
Where waiteth my loved one for me,  
Past the mountains high and valleys  
All under a green linden tree.”

Their clergy, too, fresh every seven years from the academic centers of the home land, brought with them to Pennsylvania a substantial contribution from the old-world musical culture. These men, bred in the school of Luther,

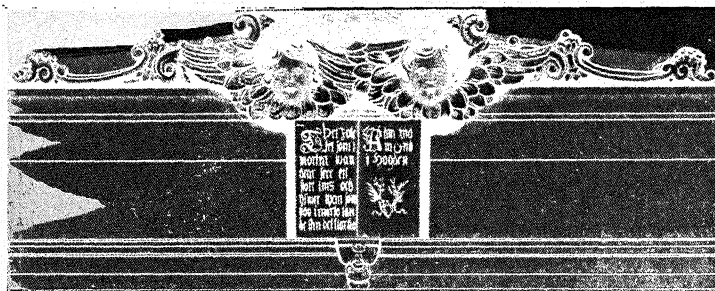
\* Cf. *Songs of Sweden. Eighty-Seven Swedish Folk- and Popular Songs.* Collected and Edited by Gustaf Hägg. The English Translations by Henry Grafton Chapman New York, 1909.



Title pages of Collection of Swedish Hymns



well understood the power of music and could not fail to have known the works of Bach, Händel and Haydn, nor fail to impart something of the spirit of these masters to their people. With their inherited musical feeling, fostered by the Church, there can be no doubt that the descendants of the early Swedish settlers took the same part in the Philadelphia concert and other musical life of the Eighteenth Century as in its Church music of the same period.



Swedish wood carving of Cherubim on organ loft of Gloria Dei, brought over by the early Swedes. Its inscriptions in English reads: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.—*I. 9: 2.* Glory to God in the Highest.—*St. Luke 2: 14.* *Courtesy of the Rector and Vestry of Gloria Dei.*

MONS GUSTAFF HESSELIUS, Swedish organ builder and portrait painter, was born in 1682, and, like his brothers, Magisters Andreas and Samuel, at Folkarna, in southern Dalecarlia, Sweden, of a family eminent for piety and learning, which had its roots deep down among the mountain folk of that region. His arrival at Christina, on the Delaware, in May, 1711, with his brother Andreas, the newly appointed Swedish missionary, is noted by Provost Björk on Holy Trinity Records, with the further informa-

tion that, "after a few weeks he flyted on account of his business to Philadelphia."

How long Hesselius remained at Philadelphia at this time is uncertain, as is his business; but he was shortly thereafter living in Queen Anne parish, Prince George County, Maryland, where, in June, 1720, he was not only engaged to paint the church of St. Barnabas, inscribe scriptural passages on the Communion Table, and decorate the Altar, but was, on Tuesday, September 5, 1721, commissioned to paint the Last Supper, as an altar piece, for which latter he was to receive £17, when finished. This was seven years prior to the arrival of John Smibert commonly regarded as the father of painting in the Colonies.

Hesselius\* was again in Philadelphia, before 1734, since about this period he painted much if not all of the wood-work of the State House,† later Independence Hall. In 1736 he purchased a house and lot on the north side of High Street, below Fourth, where he afterward resided, and, having qualified as a citizen of Philadelphia, September 26, 1740, there continued a varied and interesting career, as can be sensed from his advertisement in the *Pennsylvania Gazette* for December 11, 1740:

"Painting done in the best manner by Gustavus Hesselius from Stockholm and John Winter from London. Vig. Coat of Arms drawn on Coaches, Chaises, &c., or any

\* *The History of Philadelphia*, Scharf and Westcott (1884), confuses Gustavus Hesselius with his son, John Hesselius, and ascribes to the latter the portraits of Joshua Maddox, merchant, his wife Mrs. Maddox and their daughter, Mrs. John Wallace. It is not probable that so important a group, with the signatures "Hesselius, 1751," would have been the work of the son who was then but twenty-three years of age; nor is it always possible to differentiate between the signatures, G. Hesselius and J. Hesselius.

\* Etting's *History of Independence Hall*, 14.

kind of Ornaments, Landskips, Signs, Shew-boards, Ship and House painting, Guilding of all sorts, Writing in Gold or Color, old Pictures cleaned and mended &c."

A portrait painter of no mean excellence was Hesselius,\* as will be seen from the portraits of himself and wife Lydia in the possession of the Historical Society of Pennsylvania. Other of his known portraits are Robert Morris, father of the financier of the Revolution, and Rev. Charles Magnus von Wrangel, the original of the latter in the Church of Sala, Sweden, also those of Judge William Smith of New York and his first wife, Mary Hett, signed and dated "G. H. 1729," and now in the Cleveland Art Museum.

It was probably in the summer of 1735 that he executed for John Penn the portraits of the Delaware Indian chiefs "Lapowinsa" and "Tishcohan."† The portraits are signed "Hesselius," and, in Penn's *Journals and Cash Books* is the entry, under date of "Philadelphia, anno 1735, the 6th month, the 12th," "The Propr. J. Penn Dr to Cash £16. Paid on his order to Hesselius the Swedish Painter." His "Crucifixion" was exhibited in Philadelphia in February, 1748, and attracted attention. No list of his portraits has appeared in print, but many that, without doubt, are his have been attributed to his son.‡

\* For sketch and portrait of Gustavus Hesselius, by the late John W. Jordan, Litt. D., vide, *Pennsylvania Magazine of History and Biography*, vol. XXIX, 128-133; also, *The American Scandinavian Review* for January, 1915.

† Vide Lindeström, *Geographia Americae*, Translated and edited by Amandus Johnson, Plates 43, 44.

‡ Cf. Loan Exhibition of Historical Portraits, Pennsylvania Academy of Fine Arts, 1887-1888.



MR. GUSTAVUS HESSELIUS



MRS. GUSTAVUS HESSELIUS



It is however as a maker of spinets \* in Philadelphia, in 1743, and as a recognized organ builder that interest in Hesselius here centers. The pipe organ, built by him for the Moravian Congregation at Bethlehem,† Pennsylvania, and for which the records of the church show him to have been paid £25 in the spring of 1746, after it had been put in place by his foreman, John G. Klemm, ‡ has long been considered the *first* organ constructed in the Colonies. But was it? Since he could and did build organs, he doubtless built, or was instrumental in building one for Holy Trinity, the Christina Church, in fulfilment of the promise of His Royal Majesty, Charles XII of Sweden, mentioned in Bishop Svedberg's letter of August 28, 1713, to Provost Björk. For this purpose he may have accompanied his brother, Rev. Andreas Hesselius to Pennsylvania. He probably helped install at Christ Church, Philadelphia, the organ purchased from Sprogell in 1728, and, it is more than probable that he constructed the "small, new and fine organ" for Gloria Dei, Wicacoa, in 1740. Indeed he may have returned to Philadelphia with the latter in view. With a recognized organ builder in a city where organs are known to have been built during his residence, it is fair to conclude that the resident organ builder built the local organs of his time.

In his religious affiliations Hesselius seems not to have held continuously to the church of his fathers. Between

\* *Pennsylvania Magazine*, XVI, 473, Note.

† For description of this organ *vide* an account of by Rev. John Christopher Pyrlaeus.

‡ Cf. *Colonial Organ Builders of Pennsylvania*, by John W. Jordan, Litt. D., *Pennsylvania Magazine*, XXII, 231-3; also Drummond's *Early German Music in Philadelphia*, 18.

1743 and 1750 his name appears on the registers \* of the Moravian church in Philadelphia and there are frequent personal references to him in the correspondence between Bishop Cammerhoff and Count Zinzendorf. At his death, May 25, 1755, he was interred at Gloria Dei.

By his will of June 10, 1750, he bequeathed "to my son John, my chamber organ," † and named his children Elizabeth, John, Mary, Lydia and Sarah. These children and their children inherited some of the gifts of their especially gifted sire.

John Hesselius, portrait painter, the only son, born in 1728, died April 9, 1778, and was buried at Bellefield, his estate on the Severn, near Annapolis, Maryland. He married and left issue, one son and three daughters. Was a subscriber to the Philadelphia Dancing Assembly of 1749; vestryman of St. Ann's, Annapolis, in 1763 when he was "ordered to apply to Mr. Feyring, ‡ organ maker of Philadelphia, now in this Province § to put the church organ in Repair and Tune." It is said of him that he painted the greater part of the family portraits in the old mansions of Maryland and that in a respectable manner. He had the distinction of being an early, perhaps the first, instructor of Charles Wilson Peale, whose son Rembrandt Peale described him as of the school of Sir Godfrey Kneller. ||

\* Reincke, *Register of Moravians*, 95, 99.

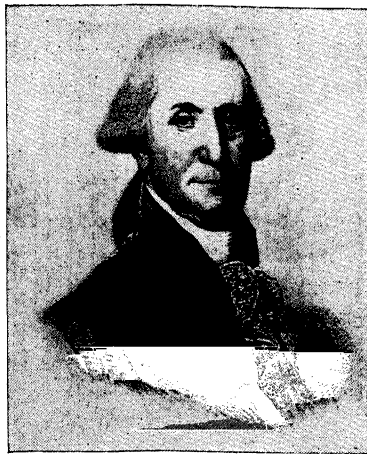
† "A small organ," belonging to Benjamin Morgan, was advertised for sale in 1748; and a "Large" one, the property of the late Peter Kook in 1750. *Pennsylvania Journal*, July 7, 1748 and January 2, 1750.

‡ Drummond's *Early German Music in Philadelphia*, 21.

§ *Maryland Magazine of History*, X, 39-40.

|| Fielding's *Dictionary of American Painters, Sculptors and Engravers* says he painted portraits in Philadelphia in 1750.

Lydia Hesselius, youngest daughter of Gustavus and Lydia Hesselius, married David Henderson, Esq., of Philadelphia. Her eldest son John Henderson, was organist of St. Paul's Church, Philadelphia, and is buried in its church yard. Another son, Gustavus Hesselius Henderson, surgeon in the South Carolina Navy during the Revolution on the frigate *South Carolina*, died January 7, 1784, and is also buried at St. Paul's. Her daughter, Lydia Henderson, who died January 17, 1812, aged about fifty, married January 8, 1801, Adolf Ulric Wertmüller, the distinguished Swedish artist, whose celebrated portrait of Washington is quite unlike any other delineation of the first President of the United States. Both Wertmüller and his wife are buried at Gloria Dei.



PORTRAIT OF WASHINGTON

Painted by Wertmüller, in Philadelphia, in 1794



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AMERICAN INDIAN MUSIC  
IN PENNSYLVANIA

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## AMERICAN INDIAN MUSIC IN PENNSYLVANIA

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THERE is, perhaps, little to warrant the suggestion that Indian music has a place in Colonial history. A brief notice of the existence of such an interesting item of ethnological study, is, however, due that vanishing race, whose influence upon our ancestors, our music, our poetry is greater than has yet been fittingly recognized.

Indian music is co-extensive with tribal life, for every public ceremony, as well as each important act in the career of an individual, has its accompaniment of song. Music,\* says one writer on Indian story and song, envelops the Indian's individual and social life like an atmosphere. The music of each ceremony has its peculiar rhythm, so also have the classes of songs which pertain to individual acts; fasting and prayer, setting of traps, hunting, courtship, playing of games, facing and defying death. In every experience of life from birth to death the Indian sang. An Indian can determine at once the class of a strange song by the rhythm of the music, but not by that of the drum-beat, for the latter is not infrequently played in time differing from that of the song. In structure the Indian song follows the outline of the form which obtains in our own music—a short, melodic phrase built on related tones which we denominate chord lines, repeated with more or less variation, grouped into clauses, and correlated into periods. The compass of songs varies from one to three octaves.\*

\* From a valuable article on *Indian Music* by Alice C. Fletcher, in Handbook of American Indians, part i (1907), Bureau of American Ethnology, Smithsonian Institution, *Bulletin No. 30*, 958.

"Some songs have no words, but the absence of the latter does not impair the definite meaning; vocables are used, and when once set to a melody they are never changed. Occasionally both words and vocables are employed in the same song. Plural singing is generally in unison on the plains and elsewhere, the women using a high, reedy, falsetto tone an octave above the male singers. Among the Cherokee and other southern tribes, however, 'round singing' was common. Men and women having clear, resonant voices and good musical intonation compose the choirs which lead the singing in ceremonies, and are paid for their services. Frequently two or three hundred persons join in a choral, and the carrying of a melody in octaves by soprano, tenor and bass voices produces harmonic effects."

"Songs are the property of clans, societies, and individuals. Clans and societies have special officers to insure the exact transmission and rendition of their songs, which members alone have the right to sing, and a penalty is exacted from the member who makes a mistake in singing. The privilege to sing individual songs must sometimes be purchased from the owner. Women compose and sing the lullaby and the spinning and grinding songs. Among the Pueblos the men joined in singing the latter and beat time on the floor as the women worked at the metate. Other songs composed by women were those sung to encourage the warrior as he went forth from the camp, and those sung to send to him, by the will of the singers, strength and power to endure the hardships of the battle."

In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise "the path would not be straight"; the appeals could not reach their proper destination and many evil results would follow. Consequently, when an error in singing



occurs, the singer stops at once, and either the song or the whole ceremony is begun again; or, as in some tribes, an act of contrition is performed, after which the ceremony may proceed.

To accompany their ceremonial dances there are songs of different classes, as martial, bacchanalian and amorous, "in which the steps of the dancers follow the rhythm of the drum, which frequently differs from the rhythm of the song. The drum may be beaten in  $\frac{2}{4}$  time and the song be in  $\frac{3}{4}$  time, or the beat be  $\frac{6}{8}$  time against a melody in  $\frac{3}{4}$ , or the song may be sung in a rapid tremolo beating of the drum. The beat governs the bodily movements; the song voices the emotion of the appeal. The native belief which regards breath as the symbol of life is in part extended to song; the invisible voice is supposed to be able to reach the invisible power that permeates nature and animates all natural forms. The Indian sings with all his force, being intent on expressing the fervor of his emotion and having no conception of an objective presentation of music. The straining of the voice injures its tone quality, stress sharpens a note, sentiment flattens it, and continued 'portamento' blurs the outline of the melody, which is often further confused by voice pulsations, making a rhythm within a rhythm, another complication being added when the drum is beaten in a measure different from that of the song; so that one may hear three rhythms, two of the contesting, sometimes with syncopation, yet resulting in a well-built whole. It has always been difficult for a listener of another race to catch an Indian song, as the melody is often 'hidden by overpowering noise.' When, however, this difficulty has been overcome, these untrammelled expressions of emotions present a rich field in which to observe the growth of musical form and the beginning of

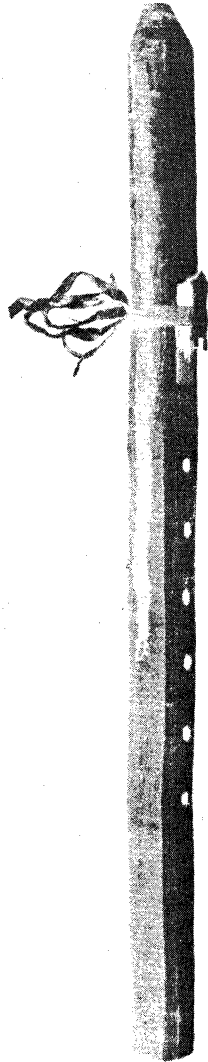
musical thinking. They form an important chapter in the development of music. Apart from this historic value, these songs offer to the composer a wealth of melodic and rhythmic movements, and that peculiar inspiration which heretofore has been obtained solely from the folk-songs of Europe." \*

Professor Jean B. Beck, the learned philologist of the University of Pennsylvania, treating of Indian music generally, points out that the Indian chant cannot be written down in the precise intervals of modern musical notation, with its divisions into half tones. Like the old Greek hymns, it wavers and fluctuates with emotional stresses which require the abolition even of half or quarter tones, as in the glissando of a violin.

It is the voice itself, continues Dr. Beck, apart from the instrumentation of drums or flutes, which imitates the elemental forces of the universe. "If it sings of the wind, it rises or falls with the wind. If it addresses the Great Spirit, it leads off at a height of stirring salutation, as in a *Te Deum*, and descends to a profoundly reverential humility. It has a constantly varying 'modality':—that is to say, it follows the variable sentiment of the performer; it may be imperative or optative, as in the case of spoken language."

Drums vary in size and structure, and certain ceremonies have their peculiar type. On the northwest coast a plank or box serves as a drum. Whistles of bone, wood or pottery, some producing two or more tones, are employed in some ceremonies; they symbolize the cry of birds or animals or the voices of spirits. Pandean pipes, which

\* *Ibid.*, *Bulletin 30*, 958-960, Bureau of American Ethnology, Smithsonian Institution (1907).



Flageolet (Lover's Flute)

Bureau of American Ethnology, *Bulletin 53*, Plate 2

occur in South America, were unknown in the northern continent until recent times. In the southwest notched sticks are rasped together or on gourds, bones, or baskets, to accentuate rhythm. The flageolet is widely distributed and is played by young men during courtship; it also accompanies the songs of certain Pueblo ceremonies. The musical bow is used by the Maidu of California and by the Tepehune, Cora, and Huichol tribes of the Piman stock in Mexico. Among the Maidu this bow plays an important part in religion and much sorcery is connected with it.\*

"On occasions of feasting and dancing, the music of the Southern Indians, both instrumental and vocal, was of that simple, primitive kind, adapted to mark the time required for the saltatory movements in which the performers indulged. Measured sounds there were, but melody and harmony were wanting. The cane flute, the drum and the rattle, constituted the principal musical instruments in vogue among the Southern tribes. The form of the decorated reed-flute or recorder has been preserved for our information, and we are also familiar with the shape of the hand rattle. 'For their musicke,' says Capt. John Smith, 'they use a thicke Cane on which they pipe as on a Recorder. For their warres they haue a great deepe platter of wood. They cover the mouth thereof with a skin, at each corner they tie a walnut, which meeting on the back-side neere the bottome, with a small rope they twitch them together till it be so taught and stiffe, that they may beat upon it as upon a drumme. But their chiefe instruments

\* Much relating to Indian music can be found in the Reports of the Bureau of American Ethnology: 1885-1886, Objibway Songs; 1884-1885, Drums, Whistles, &c., of Indians of Chiriqui, Columbia; 1892-1893, Songs of the Sioux; Songs of the Cheyenne; Songs of the Arapahoe; Songs of the Paiute with words and notes; 1905-1906, Omaha Music.

are Rattles made of small gourds or Pumpeon's shells. Of these they use Base, Tenor, Countertenor, Meane and Treble. These, mingled with their voices sometimes twenty or thirtie together, make such a terrible noise as would rather affright than delight any man.' " \*

This description will apply in large degree to the Indian tribes who inhabited Pennsylvania, Maryland and Virginia as the Delawares were continually at war with the Southern Indians and would absorb some of their habits.

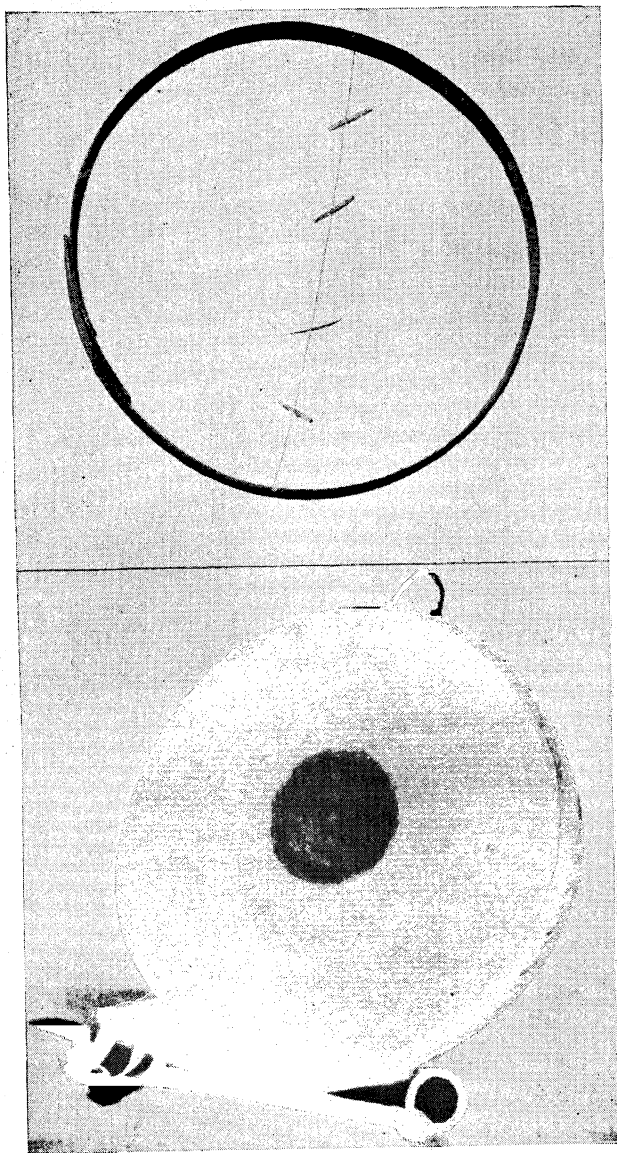
The rattle appears to have been the most universal instrument, made often of gourds, or of a turtle-shell filled with pebbles. To the skin-drum might be added the whistle, and frequently the flute. Every act of life had its appropriate melody, from the setting of the traps to defying death itself. Loskiel † asserts that the whole musical outfit of the Delawares consisted of a single drum, adding, however, that for the war-dance, a fife ‡ (or flute) was added, made of reed, with a shrill note.

The drum of deerskin, stretched taut over the section of a small hollow tree, with perhaps a cane flute and rattle, formed the usual orchestra. National and religious ceremonies and the war dances of fearsome sound, were accompanied by these rude instruments, always with the low hum of the drummer, keeping exact time and step. The beginning of the hunt; the language of Nature in storm and wind; the voice of the Great Spirit or *Manitou*; all these themes, besides the impromptu dance and the joy over the

\* Peter Jones, *Antiquities of the Southern Indians*, 90.

† *Geschichte der Mission des evangelischen Bruder unter der Indianern in Nordamerika*, durch Georg Heinrich Loskiel. Barby: 1789. Translated into English by Christian Ignatius Latrobe, London: 1798; 104.

‡ *Ibid.*, 106.



Moccasin Game Drum

The upper figure shows the arrangement of one of the three cords inside the drum together with the pegs fastened thereto.—Bureau of American Ethnology, *Bulletin 53*, Plate 3.

successful chase, were celebrated in rude song. Some of these were more strange than musical. For instance, the old Grandmother prepares the pemmican meat in the meat-cutting festivity :

Bring the stone knife,  
Bring the stone knife !  
Then hang the meat up to dry, ye, ye,  
Then hang the meat up to dry, ye, ye !

Says Grandmother, yo, yo,  
Says Grandmother, yo, yo !  
When it is dry she will make pemmican,  
Says Grandmother, yo, yo !

It is said that such songs as this are not fragments of longer compositions, but are complete in themselves. All join in singing them, and they are many times repeated.

"The principal sacred ceremony of the Delawares was the dance and accompanying song. This song was called *kanti kanti*, from a verbal found in most Algonkin dialects with the primary meaning to sing. . . . From this noisy rite, which seems to have formed a part of all the native celebrations, the settlers coined the word *cantico*, which has survived and become incorporated into the English tongue.\*

"Zeisberger† describes other festivals, some five in number. The most interesting is that called *Machitoga*, which he translates 'to sweat.' This was held in honor of 'their Grandfather, the Fire.'"

The Indians of New Jersey and the larger part of Pennsylvania belonged to the Delawares,‡ a division of the Lenni-Lenape nation. They inhabited the Delaware

\* Brinton, *The Lenape and Their Legends*, 73.

† De Schweinitz, *The Life and Times of David Zeisberger*.

‡ *Vide* Howard M. Jenkins' *Pennsylvania, Colonial and Federal*, for description of these Indians.

Valley and the land along its tributary branches. According to the late Dr. Daniel G. Brinton, the eminent ethnologist of Philadelphia, the Lenape were divided into three sub-tribes.\*

1. The Minisi, Monseys, Montheys, Munsees, or Minisinks, "people of the stony country, or briefly mountaineers." These lived in the mountainous region at the headwaters of the Delaware, above the Forks, or junction of the Lehigh river.† Their hunting grounds embraced land in the three colonies of Pennsylvania, New York and New Jersey.

2. The Unami, or Wonameys, "people down the river." Their territory lay along the right bank of the Delaware river, extending southward from the Lehigh Valley.‡

3. The Unalachtigo, properly W'nalächtko, "people who live near the ocean." The principal seat of this sub-tribe was on the affluents of the Delaware near the present city of Wilmington. Its population, to further quote Dr. Brinton, "was however very sparse owing to the predatory incursions of the Susquehannocks, whose trails, leading up the Octorara and Conestoga, and down the Christina and Brandywine creeks, were followed by war parties annually who desolated the west shores of the Bay and lower river."§

\* Dr. Daniel G. Brinton, *The Lenape and Their Legends*, with the *Complete Text and Symbols of the Walam Olum*, in Library of Aboriginal American Literature, 1885, 36-37.

† Heckewelder states that the Minisi territory extended up the Hudson as far as tide-water, and "westward far beyond the Susquehannah." This statement Dr. Brinton asserts "is surely incorrect." *Ibid.*, 37.

‡ It was with these and their southern neighbors, the Unalachtigos, that Penn dealt for the land ceded to him in the Indian deed of 1682. *Pennsylvania Archives*, Vol. 1, 540-1.

§ *A Brief Relation of the Voyage of Captayn Thomas Yong*, in MASSACHUSETTS HISTORICAL SOCIETY COLLECTIONS, 4 series, vol. ix, 119.



These three sub-tribes had each its totemic animal from which it claimed a mystical descent. The Minsi had the Wolf—*Ptuksit*, round foot; the Unamie the Turtle—*Pokoango*, the crawler; and the Unalachtigo the Turkey—*Pullaev*, non-chewing, referring to the bird's manner of swallowing food.\*

"The Unamis claimed and were conceded the precedence of the others, because their ancestor, the Turtle, was not the common animal, so called, but the great original tortoise which bears the world on its back and was the first of living things."†

The mental and moral character of the Delawares was differently estimated by those who had the best opportunities for judging. Captain Thomas Young, one of the first explorers of the Delaware (1634), describes them as "very well proportioned, well featured, gentle, tractable and docile." Lindeström,‡ Campanius and the missionaries Barnard and Zeisberger are less favorable in their descriptions, while Heckewelder writes: "I do not believe that there are any people on earth who are more attached to their relatives and offspring than these Indians are."§

\* Cf. Charles P. Keith's *Chronicles of Pennsylvania, 1688-1747*, chap. iv, 90-122, for an account of the Lenni Lenape and their relation to Pennsylvania.

† Cf. Brinton, *The Lenape and Their Legends*, 132; *Journals of a Voyage to New York in 1679-80*, by Jasper Dankers and Petrus Sluyter, 268. Translations in Vol. I of *Transactions of the Long Island Historical Society* (Brooklyn, 1887); Schoolcraft, *History and Statistics of the Indian Tribes*, vol. i, 390.

‡ Peter Martensson Lindeström, *Geographia Americæ, with An Account of the Delaware Indians*. Translated by Amandus Johnson (Phila., 1925), pp. 191-194.

§ John Gottlieb Ernestus Heckewelder's MSS. in COLLECTIONS OF THE AMERICAN PHILOSOPHICAL SOCIETY. *Vide*, also, *Account of the History, Manners and Customs of the Indian Nations who once Inhabited Pennsylvania and the Neighboring States* (Phila., 1818).

"Their action towards the Society of Friends in Pennsylvania," says Brinton, "indicates a sense of honor and a respect for pledges. Amidst all the devastating incursions of the Indians in North America, it is a remarkable fact that no Friend who stood faithful to his principles in the disuse of all weapons, the cause of which was generally well understood by the Indians, ever suffered personal molestation from them." \*

The primitive religious conceptions of the Delawares resembled closely those of the other Algonkin nations and were founded on those general mythical principles which existed widely throughout the new world—the worship of Light, of the Four Winds, and of the Totemic Animal. †

The familiar Algonkin myth of the Great Hare, distinctly a myth of Light, was also well known to the Delawares and they applied to this animal, also, the appellation of the Grandfather of the Indians. ‡ Like the fire, the Hare was considered their ancestor, and in both instances the Light was meant, fire being its symbol, and the word for hare being identical with that of brightness and light. §

The historical songs of the Lenape, or Delawares, are little known. Their symbolic writing was intricate and difficult. Much of their songs had to do with the worship of Light, of the Four Winds and of the arrival and departure of the Soul. Their doctrine was that at death the soul took its departure through the Milky Way to the South,

\* *An Account of the Conduct of the Society of Friends Toward the Indian Tribes*, 72 (London, 1844).

† Brinton, *The Myths of the New World*, chap. vi; *American Hero Myths*, chap. ii.

‡ Loskiel, *Geschichte der Mission*, 53.

§ Campanius, *Account of New Sweden*, Book III, chap. xi.

where it would enjoy happiness for a period,\* and from thence could return to be born again into the world.† “You are about to visit your ancestors,” the dying Indian was told, and most observers agree that he had none of that contempt of death sometimes ascribed to him.†

The song of the Delawares, known as the *Walum Olum*, or “The Red Score of the Lenâpe,” has been translated into English by Dr. Brinton. Space cannot here be given to its great length, but the beauty and imagination of the curious song must inevitably make its appeal to the reader. It is in three distinct parts, or divisions: The formation of the universe, the deluge, the migrations and wars of the tribes.

The MS. from which this was done, “is a small quarto of forty unnumbered leaves,” says Dr. Brinton, “in the handwriting of Rafinesque. It is in two parts with separate titles. The first reads:—

Wallamolum.

First Part of the painted-engraved || traditions of the Linni linapi, &c || containing || the 3 original traditional poems. || 1. on the Creation and Ontogony, 24 verses. || 2. on the Deluge, &c. 16 v. || 3. on the passage to America, 20 v. || Signs and Verses, 60 || with the original glyphs or signs || for each verse of the poem or songs || translated word for word || by C. S. Rafinesque || 1833.

The title of the second part is:—

Wallam—Olum.

First and Second Parts of the || Painted and engraved traditions || of the Linni linipi.

II. Part.

Historical Chronicles or Annals || in two Chronicles.

\* Cf. Loskiel, *Geschichte*, 48, 49; Brainerd, *Life and Journal*, 314, 396, 399, 400; De Schweinitz, *Life of Zeisberger*, 472.

† Heckewelder, MSS.

1. From arrival in America to settlement in Ohio, &c., 4 chapters each of 16 verses, each of 4 words, 64 signs.

2d. From Ohio to Atlantic States and back to Missouri, a mere succession of names in 3 chapters of 20 verses—60 signs.

Translated word for word by means of Zeisberger and Linapi Dictionary. With explanations, &c.

By C. S. Rafinesque, 1833.

An extract will serve to show the Indian imagery :

At first, in that place, at all times above the Earth  
On the Earth (was) an extended fog and there the great Manito was.  
At first, forever, lost in space, everywhere, the great Manito was.  
He made the extended land and Sky :  
He made the Sun, the Moon, the Stars :  
He made them all to move evenly.  
Then the wind blew violently, and it cleared and the water flowed off  
far and strong :  
And groups of islands grew newly, and there remained.  
Anew spoke the great Manito, a manito to manitos,  
To beings, mortals, souls and all.

The creation of man and beast and all living things is described : the coming of Evil and the Evil Spirit where before "all had cheerful knowledge, all had Leisure, all thought in gladness." Followed, unhappiness and eventually, Death. "All this took place of old on the Earth, beyond the great Tide-waters at the first." Then came the Snake and the Flood, after which Nanabush, the "Strong White One," grandfather of Beings, and Men, who lived on the Turtle Island, created the Turtle ; . . . "After the rushing waters (had subsided) the Lenape of the Turtle were close together, in hollow houses, living together there." . . . All the cabin fires were disquieted, and all said to their Priest, "'Let us go'—To the Snake land, to the West, they went forth, going away, earnestly grieving."

This strange and beautiful medley of legend has great value for the student of folk-lore, and is said to date back

to ancient days. But the old question will arise: How much had the Indians taken from the earliest missionaries. and, after assimilation, returned again to the English in an aboriginal form?

Another authority on the Indians of the Delaware Valley \* describes a kind of antiphonal singing among the Lenape, a chorus in which men and women take part responsively. Their songs are in general warlike or tender and pathetic. They are sung in short sentences, not without some kind of measure harmonious to the Indian ear. The music is well adapted to the words, not unpleasing and not possible to represent by our musical notes. The learned Heckewelder translates the words of the Lenape warrior's song as he goes forth to war, and says of it: "They sing it as I give it, in short lines or sentences, not always the whole at one time, but as time permits and the occasion or their feelings prompt. Their accent is very pathetic, and the whole in their language, produces considerable effect.

THE SONG OF THE LENAPE WARRIOR GOING AGAINST THE ENEMY

O poor me!  
Who am going out to fight the enemy,  
And know not whether I shall return again  
To enjoy the embraces of my children  
And my wife.  
O poor creature!  
Whose life is not in his own hands,  
Who has no power over his own body,  
But tries to do his duty  
For the welfare of the nation.  
O! thou Great Spirit above!  
Take pity on my children  
And on my wife!

\* Heckewelder, *History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and the Neighboring States*, 1765-1777.

Prevent their mourning on my account !  
 Grant that I may be successful in this attempt —  
 That I may slay my enemy,  
 And bring home the trophies of the war  
 To my dear family and friends,  
 That we may rejoice together.  
 O ! take pity on me !  
 Give me strength and courage to meet my enemy,  
 Suffer me to return again to my children,  
 To my wife  
 And to my relations !  
 Take pity on me and preserve my life  
 And I will make to thee a sacrifice."

The song of the Wyandott warriors, as translated to me by an Indian trader, would read thus: "Now I am going on an errand of pleasure—O ! God take pity on me, and throw good fortune in my way—grant that I may be successful."

This brief relation of the existence and kind of savage music once heard among the forests where now stand the thronging cities of eastern Pennsylvania cannot well be closed without mention of the faithful priests of the Church who labored to christianize the Indians that they too might sing songs of worship to the one true God.

Missionary efforts were made by the English Jesuits who came with Calvert, at the planting of Maryland in 1634. Here, perhaps, in an English colony translations were first made into an Indian dialect for the purposes of conversion.\*

Soon after Father White † had translated a catechism into the speech of the Piscataways on the Potomac, Johan Campanius Holm, chaplain to the Swedish settlements on

\* Cf. *The Aborigines and the Colonists*, by Edward Eggleston. *Century Magazine*, May, 1883.

† Rev. Andrew White, styled "Apostle of Maryland."

the Delaware, 1642-1649, collected a vocabulary and rendered the Lutheran catechism into the cognate dialect of the Lenni Lenape. This was not only translated, but adapted to the Indian understanding. "Give us this day a plentiful supply of corn and venison" was one of the petitions in the Lord's Prayer, as given by Campanius, to which the soul of aboriginal would be sure to respond. Half a century after the return of Campanius to Sweden his catechism was published in Stockholm, in 1696, through the efforts of his grandson, and copies thereof sent to the clergy of the Swedish mission on the Delaware. \*

The next, and most important, effort towards the christianization of the Indians of this locality was that made by the *Unitas Fratrum*, or Renewed Church of the United Brethren, better known as the Moravian Church. This had its beginnings in 1742, as the outcome of Count Zinzendorf's tour of exploration from Bethlehem into the Indian country through the upper valley of the Delaware, in August of that year. At least two hymns of his composition † commemorate his experiences at this time.

An impressive list of saints and scholars of this faith missionated for the spiritual and educational betterment of their Indian brethren. An equally impressive list of Memorials, Narratives, Journals, Relations and Accounts, preserved in manuscript in the Moravian Archives at Bethlehem, testify ‡ to their zeal and supply invaluable source material to later scholars.

The Church Diary of the earliest years at Bethlehem indicates the general use of music and musical instruments in missionary work. Those of 1746 relate that at the burial

\* Acrelius.

† Cf. William C. Reichel's *Memorials of the Moravian Church*, 111-14.

‡ *Ibid.*, 147.

of John Tschoop,\* first Indian convert of this people; his remains were accompanied to the graveyard by the strains of solemn music.

The practice of polyglot singing common among the Moravian Brethren in Europe was followed at Bethlehem. The "Diary," under date of September 14, 1745, records that at a love feast the tune of "In Dulce Jubilo" was sung in thirteen languages to the accompaniment of wind and string instruments. These included languages of Europe familiar to the worshipers and various Indian dialects contributed by the red skin converts.

It was characteristic of the Moravians to sing their praise and prayer. It was likewise characteristic that they taught singing to the Indians from the Shekomeko and other missions housed in cottages below the town of Bethlehem. From these "Tents of Peace", as they were called, the Brethren could hear the songs of Zion chanted in the Mohican tongue at the morning and evening missionary services.

Trombones were brought to Bethlehem from Europe in 1754. In all the years since, in the sadness of death and in the joy of festal days, the trombone choir has held a peculiar place in Moravian life. Tradition has it that such music once saved the town and its inhabitants. From their forest hiding-places hostile Indians, who had planned an attack early Christmas morning in 1757, heard chorals played by the trombone choir and stole away, declaring that "the Great Spirit surely guarded the white settlers."

Of the Moravian laborers in the Lenape mission field none contributed more to the service of song than the Rev. David Zeisberger, the principal authority on the Delaware

\* William C. Reichel, *Memorials of the Moravian Church*.



language, who devoted upwards of sixty years to its study. His book of hymns, in that tongue, entitled *A Collection of Hymns for use of the Delaware Christian Indians of the Mission of the United Brethren in North America*, was published at Bethlehem, in 1803. The preface consists of a "Dedication," in which he says: "Some of these hymns contained in this collection have been for many years in blessed use among us. They have been carefully revised and amended; others have been in later years translated by myself. . . . Care has been taken to preserve the true sense of the originals." A second edition was edited by the Rev. Abraham Luckenbach, the last of the Moravian Lenapists in 1847.

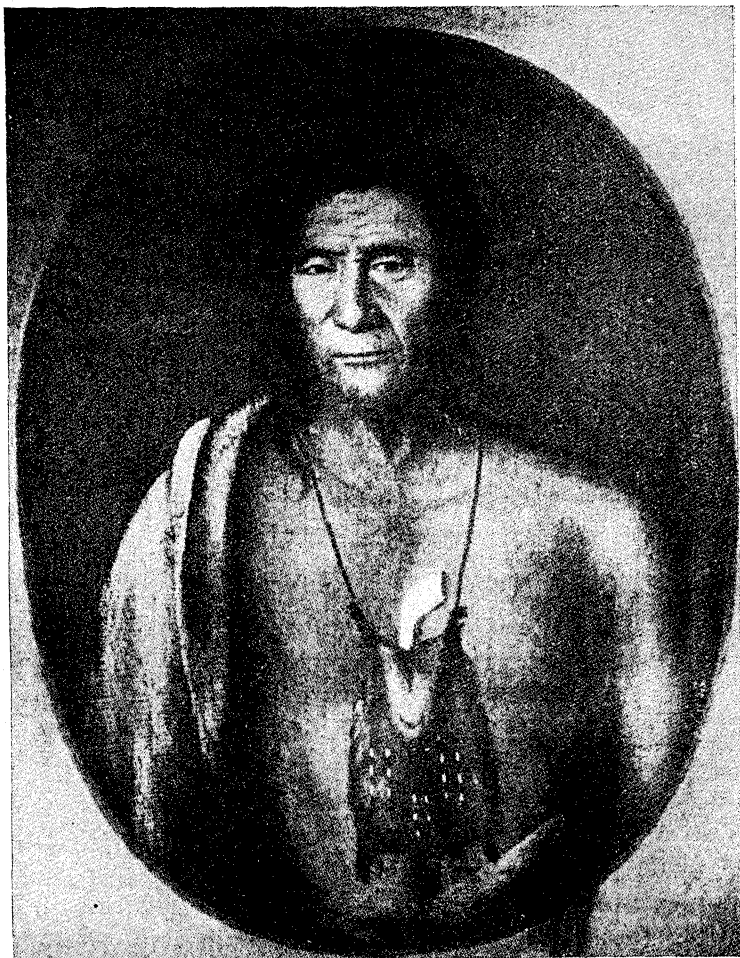
In 1765 the Moravian missions in the Lehigh Valley came to an end; seven years later beautiful *Friedenshütten* in the Wyoming Valley no longer heard the voice of song, and the Redskin converts, accompanied by Zeisberger and Schmick, pushed westward by the course of empire, found rest in the Tuscarawas Valley, Ohio. Many of the converts had died in the Christian faith and were buried at Bethlehem to the accompaniment of the solemn trombone dirge. Others like Teedyuscung, baptized by Bishop Cammerhoff, overwhelmed by the injustice of the Walking Purchase, reverted again to their aboriginal faith and practice.

The portraits of two Delaware chiefs, Lappawinzo\* and Tashsukamen,† painted by the Swedish artist, Gustavus Hesselius, by order of John Penn, and supposed to be the only portraits‡ for which any Pennsylvania Indian ever sat, remain to show what manner of men our "Red Neighbors" were.

\* Lapowinsa, Lapowingo.

† Teschakomen, Tishecunk, Tiscohen, or Captain Jack.

‡ Owned by the Historical Society of Pennsylvania.



“TISHCOHAN”

(*Tash-suk amen*, “HE NEVER BLACKENS HIMSELF”)

Famous Indian Chief, also a signer of the “Walking Purchase” deed.  
(See portrait of Lapowinsa, p. 249.)

From Johnson's Lindström's *Geographia Americae*



"LAPOWINSA"

(*Lapha-winsu*, "GATHERING FRUIT")

Famous Indian Chief and Orator—one of the signers of the Treaty for the "Walking Purchase" and various other deeds. This and the portrait of *Tash-suk-amen* are the earliest pictures, taken from life, of Delaware Chiefs. Painted by Gustav Hesselius, the Swedish artist, for John Penn, apparently in summer of 1735.

From Johnson's Lindström's *Geographia Americae*



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